

**THE PERCEIVED IMPACT OF SPIRITUAL  
CONSCIOUSNESS ON LEADERSHIP PERFORMANCE**

by

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## DECLARATION

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The Perceived Impact of Spiritual Consciousness on Leadership Performance:

I, Tanja Nicholls, declare that the above thesis, the Perceived Impact of Spiritual Consciousness on Leadership Performance, which I hereby submit for the degree Ph.D. Consulting Psychology at the University of South Africa, is my own work.

All the resources I used for this study or quoted have been indicated and acknowledged by means of complete and comprehensive references.

I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.

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## COMMENTS

The reader should keep the following in mind:

- The editorial style as well as the references referred to in this thesis follow the format prescribed by the Publication Manual of the American Psychological Association (APA). This practice (to use the APA style in all scientific documents) is in line with the policy of the Doctoral Programme in Consulting Psychology of the University of South Africa, Groenkloof Campus.
- The thesis is submitted in the form of eight (8) chapters, consisting of the following: an introductory chapter to discuss the scientific orientation to the research, a literature review to explore leadership models and theories as well as leadership and workplace performance, a literature review of spirituality, consciousness and spiritual consciousness and the relationship with leadership and performance, as well as a chapter where the research design is discussed, a chapter highlighting the findings of the study and a concluding chapter where the conclusions, limitations and recommendations for future research are discussed.

## THE INVITATION

*It doesn't interest me  
what you do for a living.  
I want to know  
what you ache for  
and if you dare to dream  
of meeting your heart's longing.*

*It doesn't interest me  
how old you are.  
I want to know  
if you will risk  
looking like a fool  
for love  
for your dream  
for the adventure of being alive.*

*It doesn't interest me  
what planets are  
squaring your moon...  
I want to know  
if you have touched  
the centre of your own sorrow  
if you have been opened  
by life's betrayals  
or have become shrivelled and closed  
from fear of further pain.*

*I want to know  
if you can sit with pain  
mine or your own  
without moving to hide it  
or fade it  
or fix it.*

*I want to know  
if you can be with joy  
mine or your own  
if you can dance with wildness  
and let the ecstasy fill you  
to the tips of your fingers and toes  
without cautioning us  
to be careful  
to be realistic  
to remember the limitations  
of being human.*

*It doesn't interest me  
if the story you are telling me  
is true.  
I want to know if you can  
disappoint another  
to be true to yourself.  
If you can bear  
the accusation of betrayal  
and not betray your own soul.  
If you can be faithless  
and therefore trustworthy.*

*I want to know if you can see Beauty  
even when it is not pretty  
every day.  
And if you can source your own life  
from its presence.*

*I want to know  
if you can live with failure  
yours and mine  
and still stand at the edge of the lake  
and shout to the silver of the full moon,  
"Yes."*

*It doesn't interest me  
to know where you live  
or how much money you have.  
I want to know if you can get up  
after the night of grief and despair  
weary and bruised to the bone  
and do what needs to be done  
to feed the children.*

*It doesn't interest me  
who you know  
or how you came to be here.  
I want to know if you will stand  
in the centre of the fire  
with me  
and not shrink back.*

*It doesn't interest me  
where or what or with whom  
you have studied.  
I want to know  
what sustains you  
from the inside  
when all else falls away.*

*I want to know  
if you can be alone  
with yourself  
and if you truly like  
the company you keep  
in the empty moments.*

- Oriah Mountain Dreamer (Dreamer, 1999)

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## ABSTRACT

**Title:** THE PERCEIVED IMPACT OF SPIRITUAL CONSCIOUSNESS ON LEADERSHIP PERFORMANCE

The purpose of this study was to investigate the perceived impact of spiritual consciousness on leadership performance. The assumptions of several leadership theories were discussed in relation to spirituality and performance. The leadership qualities associated with performance were highlighted and evaluated. The present study was conducted with ten high performing leaders of private-sector organisations in Johannesburg, South Africa. Qualitative analysis of quantitative and qualitative data was performed. Psychometric assessment results were interpreted and evaluated, semi-structured interviews were conducted and 360 degree questionnaires were administered with the intent to evaluate leadership behaviours impacting on performance.

The first part of the interview consisted of a section allowing the participant to tell a story of how their career developed over time. The second part of the interview contained questions pertaining to leadership, the qualities, characteristics and behaviours of successful leaders and those qualities and characteristics that have resulted in their own success followed by questions pertaining to the participant's perception of spirituality, their experience of spirituality and the perceived link to performance, and lastly their view on spiritual leadership and the impact thereof on performance.

The findings suggest that leaders who demonstrate spiritually conscious behavioural traits will likely be regarded as high performing leaders. The relationship between spiritual consciousness and leadership performance was described in detail and recommendations were made for the the implementation of a spiritual consciousness model in the selection of leaders. Confirmative empirical studies with a larger sample are needed to support the findings and to further explore this interesting phenomenon.

**Key Terms:** Performance results, Psychometric assessments, Personality, Emotional intelligence, Leadership, Spirituality, Consciousness, Spiritual Leadership, Performance and Leadership Performance



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## **CHAPTER 1**

### **INTRODUCTION**

This chapter provides a broad introduction to the study. It includes the background to the study, the problem statement, research questions and research aims. The paradigm perspectives, research design and research method are introduced in this chapter as well as ethical considerations that were an important aspect of conducting the research. It concludes with a chapter layout for this thesis.

#### **1.1 BACKGROUND TO THE STUDY**

In the increasingly unpredictable and complex market where organisations are struggling with growing competition, leaders and executives are demanding better quality, higher service delivery levels and overall business agility. The focus had changed to driving enhanced performance and introducing improvement programmes into every function and process within the organisation to ensure organisational success and ultimately organisational survival (Farahmand, 2013; Sunday, Adekunle, & Roseline, 2014). Gioja, Millemann, and Pascale (1997), Popa (2012) as well as Avolio and Locke (2002) indicated that organisations are therefore forced to make fundamental changes to their operating models and need to ensure that leaders take a greater interest in the role they play in the success of the organisation. Given that leadership is a critical key to organisational effectiveness and performance (Alam, Mollah, & Ahmed, 2015; Hogan & Kaiser, 2005) and that the success of an organisation is determined by the success of the leader (Boga & Ensari, 2009; Gioja et al., 1997), leaders are placed under tremendous pressure to assist organisations to adapt and perform (Heifetz, 1998; Judge, Bono, Ilies, & Gerhardt, 2002; Judge & Piccolo, 2004; Keller, 2006; Kotter, 1990; McGrath & MacMillan, 2000; Yassir & Naeem, 2014). The problem, however, lies in selecting the 'right' leader with the 'right' leadership qualities to take on the challenge, to improve performance and to deliver sustainable business results in the organisation. It is therefore vital to increase the number of people at every level in the organisation who can make an active contribution to the success of the organisation to alleviate the pressure on all leaders of the organisation (Gioja et al., 1997).

Two schools of thought around leadership qualities exist. On the one hand it is stated that, people are able to develop their leadership qualities (Henrikson, 2006; Kakabadse &

Kakabadse, 1999; Kakabadse & Myers, 1996) and on the other hand it is said that, leaders are born (Grint, 2000; Nietzsche, 1969) and leadership qualities are in fact subconscious or inherent in nature (Lowen, 1975). As such, it can be stated that increasing leadership on all levels of the organisation can be done by either developing talent or selecting the 'right' employees. However, according to Sandmann and Vanderberg (1995) as well as Barnett and Davis (2008), the philosophy of leadership that is implicit in leadership development programs of the past are no longer adequate for dealing with the complex problems inherent in organisations of today. The focus has therefore shifted from developing talented leaders to selecting the 'right' leader who already possesses the requisite leadership qualities (Brant, Dooley, & Iaman, 2008; Citren & Olgen, 2010; Groves, 2007; Mesbah & Hadadian, 2017; Torrisi-Mokwa, 2006). Understanding what constitutes the 'right' leader implies understanding what qualities and personality traits effective and high performing leaders intrinsically possess that would contribute to organisational success (Benson & Campbell, 2007; Kakabadse & Kakabadse, 1999). Literature recognises the importance of the social context in which leadership performance within organisations are evaluated as well as the social environment within which leaders act (Ardichvili, Mitchell, & Jondle, 2009). In organisations, the challenge is to identify leaders who are able to practice leadership in a business context as well as to have enough leaders to fill existing leadership roles to ensure success in future (Goffee & Jones, 2000). It is therefore necessary to look beyond conventional leadership models to identify the characteristics of leaders for this new leadership paradigm.

In order to ensure organisational success, leaders need to inspire their followers and transform the organisation to become more effective. This is done successfully by authentic, servant and transformational leaders (Choudhary, Akhatar, & Zaheer, 2013; Hartsfield, 2003; Khan, 2010; Schaubroeck, Lam, & Cha, 2007). However, organisational research indicates that inspiration alone is not effective. Clarity regarding goals are essential. By definition, effective leaders are able to not only articulate goals, but also align themselves and their followers to these. It is therefore expected that effective leaders are able to understand their own values and goals and will likely be able to express themselves accurately and openly (Niemeyer, Anderson, & Stockton, 2001; Zogjani, Llaki, & Elmazi, 2014). This implies a level of self-awareness and "having a deep understanding of one's emotions, strengths, weaknesses, needs, and drivers" (Goleman, 2004, p. 3; Tischler, Biberman, & Altman, 2007). This level of self-awareness is achieved by means of personal reflection or an introspective

practice from a larger context on the events of one's workplace and personal life. It includes being able to make sense of one's own world (sense of meaning) as well as finding purpose in living and are components of spirituality (Wheat, 1991; Ashmos & Duncan, 2000). Spirituality is an inherent component of human life (Wright, 2000). Empirical studies in organisational literature on constructs such as meaning and purpose in life, personal motivation, and other behavioural characteristics associated with these constructs, found positive relationships between work motivation and positive work attitudes (De Klerk, 2001; Reker, 1977; Reker & Cousins, 1979; Sargent, 1973).

Hartsfield (2003) made a significant contribution to research in identifying a relation between transformational leadership, self-awareness and spiritual leadership. Sendjaya, Sarros, and Santora (2008) indicated that a relationship exists between servant leadership and a leader's spiritual insights and humility in how they lead. Klenke (2007) indicated that a relationship exists between authentic leadership and the leader's spiritual identity and spiritual leadership. It is proposed that spiritual leaders do not only inspire their followers, but are also able to provide consensus on the values, attitudes, and behaviours necessary for spiritual well-being, and, ultimately, positive human health, psychological well-being, life satisfaction, organisational commitment and productivity, sustainability and financial performance within organisations.

Limited research on spiritual leadership in the workplace exists. There are further limitations to consider with regard to research on spirituality in the workplace. Although there is a growing body of literature on workplace spirituality, it has been criticised for lacking rigor or critical thinking as the focus has been primarily on the personal spiritual experience within the work environment (Gibbons, 2000; Konz & Ryan, 1999; Milliman, Czaplewski, & Ferguson, 2003; Shellenbarger, 2000).

Research has therefore been criticised for lacking critical thinking and depth as well as not providing sufficient empirical research to substantiate the evidence of the impact or relationship between spirituality and the individual's attitude, ambition, behaviour and propensity towards leadership or leadership performance within the workplace (Gibbons, 2000; Milliman, Czaplewski, & Ferguson, 2003, p. 427). According to Mitroff and Denton (1990), spirituality in the workplace have not received much academic interest. The concept

is regarded as a soft, ill-formed phenomenon which could be the reason for the lack of empirical research related to this concept.

## **1.2 PROBLEM STATEMENT**

Leadership is core to organisational effectiveness (Hogan & Kaiser, 2005, Zogjani, Llaci, & Elmazi, 2014). The changing landscape of business poses a great challenge to leaders to ensure organisational effectiveness and success. According to Horowitz (2012), leadership is recognised and measured in terms of knowledge, skills and specific behaviours required for success as defined by the organisation's specific leadership competency framework. Moreover, much research has been done on leadership behaviour that predicts success (Sendjaya et al., 2008), the impact of context on leadership (Yukl, 2006), the function of leadership (Shamir, 1995), as well as leadership processes (Baker, 2007; Fiedler, 1967). In terms of leadership and workplace performance, Van Rooy and Viswesvaran (2002) found that effective leaders experience their work to be meaningful, demonstrate a sense of community and as such an ability to influence and manage the emotional climate of their organisations. Effective leaders are also able to influence and manage the emotional state of their employees, as well as their focus on executing tasks, given that they are able to align themselves with the organisation's mission and values (Bass & Avolio, 1994; Goleman, 1998; Urde, 2003). Moreover, it is said that they also display sincerity and concern for others (Chu & Murrmann, 2006) as well as provide consensus on the values, attitudes, and behaviours necessary for sustainability and financial performance within organisations (Hartsfield, 2003). The aforementioned leadership behaviours are also representative of and regarded as important aspects of employees' involvement in spirituality in the workplace (Grant, Curtayne, & Burton, 2009; Guillory, 2002; Hawley, 1993; Milliman et al., 2003; Mitroff & Denton, 1999; Neal, 2001; Neal & Bennett, 2000).

Dictionaries provide many definitions for spirituality, most of which are nonreligious in nature, such as having a strong disposition of mind or a positive outlook on life or a specific mental disposition characterised by confidence, optimism, firmness, assertiveness, etcetera (Covey, 2009). Thesauruses likewise put forward many synonyms for the word spiritual, which includes courage, determination, vigour, will, moral fibre, empathy, enthusiasm, inner self, fortitude, strength and more (Chambers, 2002; Roget, 2003(a); Roget, 2003(b); Webster, 1985). Moreover, according to research by Riaz and Normore (2008), spirituality is defined

as a heightened awareness of one's self and the desire to establish a connection with a transcendent source of meaning. The aforesaid strongly held spiritual values or characteristics can be linked to leadership behaviours or traits which can influence individual and organisational performance (Chopra, 2002; Reave, 2005; Wong, 2003). For the purpose of this study, it is important to note that although research has shown that an overlap exists between leadership values, characteristics or behaviours and those espoused by spiritual/religious teachings, to avoid controversy, no reference is made to imply support for a particular faith or religion.

According to research by Bass and Avolio (1985) as well as Wheat (1991), spiritual characteristics such as having power of transcendence and values of affection, meaning creation, altruistic love, wholeness and interconnectedness, lead to an individual experiencing a strong sense of fulfilment and enhanced success or higher levels of performance. Furthermore, their research findings also refer to these characteristics as being associated with transformational leadership behaviours (Wheat, 1991). These qualities were further researched by Hartsfield (2003). In his findings, he highlighted the link between spirituality and transformational leadership. Although the basis for this theory as presented by Hartsfield (2003) is still unclear, spirituality in leadership (or spiritual leadership) can be explained within an intrinsic motivation model. This model incorporates vision, altruistic love, hope/faith as well as theories of spirituality in the workplace and spiritual survival within an organisational context. According to the theoretical model, spirituality directly influences outcomes of commitment, motivation, engagement, performance and productivity (Fry, 2003) and can therefore be seen as bringing about an organisational competitive advantage (Poole, 2009). This model also provides insight on the values, attitudes, and behaviours necessary for driving intrinsic motivation as well as having a sense of spiritual survival. Spirituality therefore encompasses a sense of purpose and belonging to something bigger than the self (Fry, 2003). According to Fry and Slocum (2008), spiritual leadership comprises motivating and inspiring employees through providing them with a compelling vision and an organisational culture based on altruistic values. This will facilitate motivation, commitment and engagement as well as result in a productive work environment where employees feel engaged in the work they do and experience a sense of purpose and belonging.

Despite the positioning of spirituality within the field of leadership, limited research has been done on spiritual consciousness, the qualities and behaviours of spiritually conscious leaders,



the impact these behaviours have on leadership and organisational performance as well as the implications of spiritual conscious leadership in terms of the broader organisational culture. The identified problem therefore included a need to theoretically define spiritual leadership, to identify the characteristics of spiritually conscious leaders and to determine the perceived impact of spiritual consciousness on leadership performance. This would also offer a solid foundation for future research relating to a spiritual consciousness consulting model for the development of organisational culture and the enhancement of individual and organisational performance. The outcomes would be relevant to individuals, groups and organisations and is therefore also relevant to the field of consulting psychology.

It was therefore important to evaluate existing views on spiritual leadership and to identify the qualities of spiritually conscious leaders as well as the link that exists between personal spirituality, consciousness and the potential positive impact it may have on leadership performance in the workplace. Given that it is a complex and multi-faceted construct, the link that exists between spirituality, consciousness and various leadership models had to be explored as this allowed for a more parsimonious study. A logical starting point in this study was therefore to accurately and clearly define spiritual leadership as a construct. The application value thereof within organisational settings was subsequently explored by identifying the qualities of a spiritually conscious leader to be used as predictor of leadership performance.

### **1.3 RESEARCH QUESTIONS**

In this section, research questions are presented. These were based on the problem statement presented in section 1.2. The research questions were formulated by breaking down the components of the problem statement. Firstly, spirituality and specifically spiritual consciousness within an organisational context was considered. Secondly, the qualities of a spiritual leader with the resultant leadership model was explored and finally, the impact on performance was determined. Questions relating to the literature study were as follows:

- What is leadership and which leadership theories exist?
- What are the characteristics of a high performing leader?
- What is spirituality?

- What is consciousness?
- What link exists between spiritual consciousness, leadership and performance?
- What is the perceived impact of spiritual consciousness on leadership performance?

Questions relating to the empirical study were as follows:

- What are the traits and behaviours (characteristics) of spiritually conscious leaders?
- What is the relationship between spiritual consciousness and leadership performance?
- What conclusions and recommendations can be formulated from the research that will underpin the inclusion of characteristics of spiritually consciousness leaders as inherent requirements in the selection of future leaders in South African organisations?

#### **1.4 RESEARCH AIMS**

From the above research problem and questions, the aims were formulated. The overall aim of this research was to explore the perceived role of spiritual consciousness in the behaviour of high performing leaders. This study is of theoretical value and practical relevance to organisations. Understanding the role spiritual consciousness plays on leadership performance may facilitate informed decision making in recruiting leaders of the future. Findings are presented in Chapter 5.

The aims of the literature study were as follows:

- To discuss the theoretical basis of various leadership models and theories with its emphasis on spiritual leadership.
- To discuss the characteristics of spiritual leadership.
- To review research on spiritual consciousness.
- To gain an understanding of the relationship between spiritual consciousness and leadership performance by means of a literature study.
- To explore workplace performance and the characteristics of high performing leaders.
- To explore the link between spiritual consciousness and the leader's workplace performance.

The aims of the empirical investigation were as follows:

- To gain an understanding of spiritually conscious leadership through a description of the traits and behaviours (characteristics) as defined by leaders.
- To gain an understanding of the relationship between spiritual consciousness and leadership performance through qualitative research.
- To formulate conclusions and recommendations from the research that will underpin the inclusion of characteristics of spiritually consciousness leaders as inherent requirements in the selection of future leaders in South African organisations.

## **1.5 PARADIGM PERSPECTIVES**

Specific broad viewpoints or perspectives guided this research. This paradigm perspective refers to the perceptions, concepts, values or beliefs and set of ideas underlying the theories and models that orders or simplifies the context of the research (Mouton & Marais, 1996).

The pragmatic paradigm was used as the perspective from which concepts in this research study was evaluated. Spiritual consciousness as an emerging theoretical framework differentiates itself from religion, mindfulness and related disciplines (such as strength based psychology, self-awareness, self-esteem, strongly defined sense of purpose and vision, and the ability to generate trust and bias toward action) as well as from having intrinsic knowledge, conducting introspection, or having transcendental experiences of reality, mysticism and metaphysics (Bennis, 2002). According to Lui and Robertson (2010), spiritual consciousness mainly refers to the identification of dimensions of self-identity and interconnectedness experienced at individual, relational, and collective levels which comes from beyond our programmed beliefs, values and sense of power. This view was used to direct the research. The phenomenon was researched on the philosophical, theoretical and methodological level in the chapters to follow.

Evaluating the characteristics of spiritual consciousness in leaders as well as the impact thereof on performance requires a focus on the strengths of the organisation's employees as well as that of organisations itself (Meyers, Van Woerkom, & Bakker, 2012). Moreover, given that the aim of this study was to identify the requisite characteristics in order to identify, attract, retain, capitalise on the ordinary strengths, virtues, experience and

functioning to increase and sustain performance at an individual, team and organisational level as well as develop leaders of the future, the pragmatic paradigm also underpins the present research as it incorporates epistemological notions appropriate to generate knowledge from objective (positivist), as well as, subjective (interpretive) perspectives (Cresswell, 2009; Grant et al., 2009; Scheldon & King, 2001; Seligman & Csikszentmihalyi, 2000).

Although research on deploying positive psychology as a theoretical framework in the workplace is limited (Foster & Lloyd, 2007), positive psychology as construct in terms of goal attainment and goal satisfaction (Sheldon & Elliot, 1999) as well as the development of human strengths (Peterson & Seligman, 2004) has received much focus. Positive psychology calls for a shift of emphasis on mental illness or pathology to building mental strength, understanding what is right for individuals and what would help them thrive (Avolio, Gardner, Walumbwa, & May, 2004; Ryan, Huta & Deci, 2008; Seligman & Csikszentmihalyi, 2000). Positive psychology therefore supports strength-based approaches within an organisational setting (Peterson & Seligman, 2004). Positive psychology literature identifies leadership characteristics such as wisdom, humility, spirituality and positivity amongst others (Buckingham & Clifton, 2001; Fredrickson, 2001). Research into how best to utilise positive psychology constructs in terms of spiritual consciousness in leadership performance, has not been conducted to its full extent. The interpretation of the leader's own experience of reality in relation to these concepts was used to guide this study and therefore an interpretive methodological paradigm was used (Denzin & Lincoln, 2000; Terre Blanche & Durrheim, 1999).

The interpretive paradigm was used in exploring the concept of spiritual leadership and spiritual consciousness in leadership performance. Qualitative research methods were used in conjunction with the interpretation of quantitative data (document review and interpretation by means of appreciative inquiry) in support of or to expand on qualitative data<sup>1</sup> or to obtain information relevant to the research. The interpretive methodological paradigm fits in well with the positive psychology paradigm, specifically within a South African context, as it is mainly concerned with what is working well within the organisation. It is a credible and relevant application as it is effectively used to deepen the description of the constructs being

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<sup>1</sup> Qualitative researchers refer to the research data as research material (Terre Blanche & Kelly, 1999). In this study, the term 'data' will be used to refer to both quantitative data as well as qualitative research material.

evaluated (Strümpfer, 2006). This approach was especially effective as having questioned the techniques used to distil thoughts in various directions and for many purposes. The interpretive methodological paradigm was therefore used to interpret and understand reality and to examine concepts. The aim was to deepen the understanding of spirituality, consciousness, spiritual leadership and the perceived role of spiritual consciousness on leadership behaviours demonstrated by the participants which suggests a measure of subjectivity. As such, integrated dialogues were used wherein people shared and discovered ideas as well as developed, and shared insights through personal reflection and critical thinking where multiple perspectives or ideas were integrated during the interview (Paul & Elder, 2006).

## **1.6 RESEARCH DESIGN**

A research design may be regarded as the strategy the researcher used to attain the objectives of the study. The research design should therefore logically follow from the research problem. It was decided that the research questions were best answered by using a mixed method, multiple case study and descriptive, exploratory and explanatory method of analysis that was applied to both quantitative and qualitative data. Due to the lack of empirical information available on spiritual leadership in an organisational context, these methods enabled the researcher to identify, describe and explain the constructs studied. As such, the research was conducted in two phases to ensure comprehensiveness of the findings, namely a literature review and an empirical study.

In phase 1, a literature review was conducted wherein the relevant theory and models were evaluated and integrated as background to contextualise and explain the findings. Phase 2 comprised empirical research. In order to gain multiple perspectives in the area of spiritual consciousness in leadership performance, this study utilised a mixed method, multiple case study design, triangulation to collect the data as well as thematic analysis (Boje, 2001; Janesick, 2000; Kelly, 1999; Mouton & Marais, 1996; Stake, 2005; Yin, 2009). The aforesaid techniques increased the reliability of observations as well as findings.

This study mainly employed a qualitative approach in analysing the data. As such, qualitative interpretation of quantitative data (performance evaluations, psychometric test results namely results on the Occupational Personality Questionnaire and the Emotional Intelligence

Questionnaire as well as results obtained from a 360-degree survey) and qualitative data (integrated leadership reports, a semi-structured interview and reflective journal) were conducted and emphasis placed on reality as it unfolded. In the event that psychometric data were not available for the participant, the participant had to complete the above-mentioned psychometric assessments prior to the semi-structured interview. Qualitative research “...describe(s) and explain(s) a person’s experiences, behaviours, interactions and social contexts without the use of statistical procedures or quantification” (Fossey, Harvey, McDermott, & Davidson, 2002, p. 717). Although subjective in nature as is implied, gaining an understanding of the participant’s experience and perspective of the constructs being researched, qualitative research played a significant role broadening the knowledge base of complex areas of research as well as confirming results or enriching data obtained from quantitative studies (Fossey et al., 2002). Using a qualitative approach was therefore appropriate as the study aimed to identify what the characteristics of high performing spiritually conscious leaders are and what the perceived impact of spiritual consciousness is on the behaviours of high performing leaders. It furthermore provided descriptive data that builds upon the quantitative knowledge within the field.

## **1.7 RESEARCH METHOD**

The concepts related to this study were studied from the perspective of spiritual leadership, consciousness and leadership performance within an organisational context, with an overview given of related research. The aim of this approach was to provide an understanding of the interrelatedness of the various concepts and to provide the basis for the empirical research.

This study utilised a mixed method, multiple case study design, triangulation to collect the data as well as thematic analysis (Boje, 2001; Janesick, 2000; Kelly, 1999; Mouton & Marais, 1996). The aforesaid techniques increased the reliability of observations as well as findings. Thematic analysis can be effectively used when analysing verbal information whereas narrative analysis is best suited when analysing and describing oral narratives or personal experience where stories are told (Hinchman & Hinchman, 1997). As such, several cases were analysed to gain insight into a central phenomenon through detail, in depth data collection involving multiple sources of information rich in context.

A purposeful, convenience sampling and a non-probability sampling strategy were employed for the purposes of this study. A sample of ten participants (N=10) was chosen from high performing leaders of private-sector organisations in Johannesburg who were previously clients of the researcher and who also volunteered to participate in this study. For reasons of confidentiality, the names of the companies are not revealed, with complete confidentiality of participant information also being ensured throughout the study.

The research method utilised evaluated multiple sources of information rich in context namely performance appraisal data, psychometric assessment results (personality assessment and emotional intelligence assessment), a semi-structured interview and a 360 degree survey (Creswell, 2002; Stake, 1995; Yin 2003). Qualitative research techniques, in particular, in-depth semi-structured interviews, were used to keep the design of the study relatively flexible as the researcher wanted to utilise the personal meaning and interpretation that the leaders share in relation to spiritual consciousness and how it impacts on leadership performance (Fossey et al., 2002). The results obtained from the 360-degree survey were qualitatively analysed to determine the shared view of the respondents in relation to the perceived impact of spiritual consciousness on leadership performance.

Performance appraisal ratings are typically used to differentiate employee performance and continue to be the most often used criterion measure to accurately diagnose individual and group performance (De Nisi, 2000; Murphy & Cleveland, 1991). Performance appraisal ratings are also linked to performance improvement and organisational effectiveness (Cardy & Dobbins, 1994; Hanson & Borman, 2006) and were therefore included as measure for leadership and organisational performance in this study.

The personality assessment that was used in this study was the Occupational Personality Questionnaire version 32r (OPQ32r) which is a common assessment in employee selection in South Africa as it distinguishes thirty-two personality factors that are particularly work-related (Barnard, 2010; Bar-On, 2004; Joubert & Venter, 2013). The emotional intelligence assessment included in this study was the Emotional Intelligence Questionnaire (EQ-i 2.0) as this assessment is the most widely used assessment tool for emotional intelligence (Emmerling & Goleman, 2003). This assessment has been extensively tested within the South African context with results indicating a normal distribution for various norm groups (Jopie van Rooyen & Partners SA, 2008). Both of these assessment measures are commonly used to

improve people's understanding of their behaviour and of others which is found valuable in the workplace in terms of team development, personal development and leadership development and most importantly in making decisions about how suitable individuals are for a particular job.

Also included in this study was a survey design, survey administration and analysis based on data generated through a semi-structured interview administered on the participants in this study as well as on the 360 degree survey that was designed and administered on participants. Survey instruments, as qualitative research technique and descriptive methodology, is commonly applied in the case of a research methodology designed to collect data from a specific population, or a sample from that population, and typically utilises a questionnaire or an interview as the survey instrument (Kepple, Saufley, & Tokunaga, 1992; Robson, 1993). Survey design has the advantage of obtaining a large amount of information (360 degree evaluation of leadership performance) from a large population (line managers, peers and subordinates of the leader who participated in the study), it is economical and the research information can be regarded as accurate (within sampling error). Disadvantages of this design are that it is time and energy consuming (Kerlinger & Lee, 2000).

The format of the interview ensured that the salient areas of focus were covered in the interview itself as well as to gain further insight into the participants' construction of meaning and their view of what constitutes spiritual consciousness (Morrow & Smith, 2000). Interviews were recorded on a digital recording device and then transcribed for further analysis. The researcher made limited field notes during the interview so that the focus was on creating rapport and listening to the participant. The researcher also made notes on personal reflections after the interview. This personal reflection of the researcher pertains to the analytic attention the researcher gives to his or her role in the qualitative research and entails self-awareness and introspection (Lambert, Jomeen, & McSherry, 2010). It is commonly referred to as reflexivity (Dowling, 2006). Reflexivity is a process of continued reflection and consciousness of the role the researcher plays in the research process as well as the level of his or her subjectivity, the impact of his or her values, background, assumptions and more on the research practice itself (Ackerly & True, 2010; Finlay & Gough, 2008; Morse, 2003; Parahoo, 2006; Shaffir & Stebbins, 1991).



First, the researcher derived a general sense of the leadership behaviours demonstrated as reported by the psychometric data where after the researcher reviewed the interviews by reading through all the transcribed interviews one by one, picking out the patterns (themes) that were evident in the data (text). This method of analysing the transcribed data is referred to as thematic analysis (Braun & Clarke, 2006). Narrative analysis was utilised where the transcribed data referred to an entire life story or personal narrative which encompassed long sections of verbal information or extended accounts of lives and personal experience. Narrative analysis is a practical research tool in qualitative research as it uses a flexibility approach which can provide “a rich and detailed, yet complex, account of data” (Braun & Clarke, 2006, p. 78). The topics were then integrated into main themes or sub-themes to identify the main themes. The researcher was then able to create a 360 degree survey which was then distributed to the participating leader’s respondents for administration. Survey results were then scored, collated and interpreted. Specific aspects of the research methodology, namely the research paradigm, strategy, method and method of data analysis are covered in detail in Chapter 4.

A number of limitations using qualitative methods have been identified in research. Limitations may include the following: the amount of data that is collected can be vast and therefore hinder analysis; it can be cost and time ineffective depending on scale and area; there are issues around adequately communicating the multifaceted findings in a more straightforward manner; generalisability is problematic; and the role of the researcher can be questioned in terms of the study’s objectivity (Hodkinson & Hodkinson, 2001). To a greater or lesser extent, the participant is also aware of the fact that they are studied and tends to react to it. Strategies to minimise these influences were therefore considered.

## **1.8 ETHICAL CONSIDERATIONS**

The present study strived to abide by the University of South Africa’s code of conduct in that the researcher was obligated to practice the highest standards of professionalism, honesty and integrity. Ethical Clearance for this study was provided by the University of South Africa (Appendix D). Moreover, the researcher strived to maintain objectivity in conducting the research as well as disclosed all methods and theories utilised together with the limitations of the research method and findings as prescribed by Mouton (2001). In this research, all ethical requirements were followed throughout all phases of the research. As such, ethical

consideration was therefore given regarding the rights of the client organisations, gatekeepers and all participants (research participants and those participating in the 360 degree assessment). Further to this, privacy and confidentiality of the participants in this study was ensured in order to protect all participants and to ensure that no harm will come to any person as a result of the data analysis and reporting of findings (Denzin & Lincoln, 2000; Strydom, 2002a).

Before commencing with this study, permission was obtained from the relevant organisations to conduct the study. Participation in the study was voluntary, informed and participants were free to withdraw from the study at any time. Furthermore, it was made clear that there would be no advantages or disadvantages for participation or non-participation in this study as this study was not incentivised. Individuals who did not wish to participate would not be discriminated against as the results of study would also not result in important decisions being made in the workplace that would exclude them. Participants who gave consent to participate in the study were contacted to set up a time for the interview and were fully briefed about the study.

The researcher covered a number of ethical considerations in the Letter of Consent which all the participants had to sign (Appendix A). The consent included the level of engagement that was expected from the participant as well as from their employees in order to conduct the research. Consent was also sought to administer the OPQ32r and EQ-i 2.0 or to obtain the assessment results (OPQ32r and EQ-i 2.0) from the distributors where these assessments were previously conducted, as well as, performance appraisal results from the organisation for inclusion in the study and granting permission to record the interview. The Letter of Consent also contained information regarding the researcher's professional conduct, qualifications and experience as well as the reasons for the research. Consent was explicitly sought at the onset of the data collection processes and re-confirmed throughout interaction with the participants. Referencing was further made to the feedback the participants will receive on their psychometric assessment results and the 360 degree survey results as well as receiving a copy of the research findings. There were no expectations of continued contact after the feedback was provided to the participant.

To protect the privacy and confidentiality of the participants, their names and those of their organisations were omitted from the reported results. Participants were assured that

confidentiality was guaranteed for this study and subsequent presentations and publications thereof. Moreover, the researcher adhered to the guiding principles as set out in The Professional Board for Psychology's Ethical Code of Professional Conduct, the South African Constitution, Protection of Personal Information Act and the Bill of Rights. Issues of confidentiality were further ensured in the manner in which the data were captured, stored and retrieved as well as utilised in drafting the outcomes for the thesis. The participants' performance data were obtained from internal organisation records, database and documents which are securely stored by the organisations and accessed by the relevant Human Resource Managers. The assessment results as well as interviews and other relevant data were coded and securely stored on a password-protected computer and external hard drive that was only accessed by the researcher. In addition, the data collected was not used for any purpose other than as stated in this study objectives, which were aimed only for academic research for fulfilment of the requirements of a PhD thesis. The data would be kept for a period of five years to facilitate the presentation and publication of findings and thereafter destroyed. Institutional approval was also obtained from the University of South Africa's Ethics Committee prior to approaching any participants to invite them to participate in the study. The researcher furthermore ensured that anticipated risks were managed appropriately.

Since psychological tests were utilised in this study (OPQ32r and EQ-i 2.0), the researcher had to be registered with the Health Professions Council of South Africa (HPCSA) and had to be bound to practice fair and ethical assessments, analysis of the results and feedback to the individual as the researcher is a trained and registered professional (Barnard, 2010). Further to this, consideration had to be given to the assessment's relationship to effective job performance and the cost effectiveness of the inclusion of the assessment battery of choice (Gregory, 2004).

## **1.9 CHAPTER LAYOUT**

The chapters are presented as follows:

### **Chapter 1 Introduction**

This chapter describes the background, motivation for and contribution of the research study.

Chapter 2	Leadership and Performance
	Chapter 2 covers the literature review and summary of theory on leadership and what constitutes performance in the workplace. The researcher starts off with defining the concept and provides a historical background and a discussion of the different leadership models as well as leadership performance. This chapter also provides a business case of the importance of leadership with specific reference to spiritual leadership.
Chapter 3	Spirituality, Consciousness and Spiritually Conscious Leadership
	This chapter contextualises and defines spirituality, workplace spirituality and consciousness by means of a literature review. It also uncovers the link between leadership, spirituality and consciousness as well as the business argument for spiritually conscious leaders in an organisational context.
Chapter 4	Research Methodology
	This chapter describes the research paradigm, approach, strategy and method as well as outlines the specific details of how the research was conducted.
Chapter 5	Findings and Discussion: Psychometric assessments
	This chapter focuses on the findings of the psychometric assessments with a particular focus on the qualities of effective leaders and the related link to spirituality, consciousness and leadership performance.
Chapter 6	Findings and Discussion: Semi-structured interview
	This chapter focuses on the findings of the semi-structured interviews with a particular focus on the themes emerging from the learnings related to spiritual consciousness and the impact on leadership performance.
Chapter 7	Findings and Discussion: 360 degree survey
	This chapter focuses on the findings of the 360 degree survey with a particular focus on the perceived impact of spiritual consciousness on leadership performance.
Chapter 8	Conclusions, Limitations and Recommendations

In this chapter, an overview of the research study is presented. In addition, conclusions are drawn and areas for further research are outlined.

#### **1.10 CHAPTER SUMMARY**

This chapter discussed the problem statement and justification for the research. Mention was made of specific factors to consider in the study of spiritual consciousness and leadership performance. These included the relevance and value of this study given limited research in this field and the practical application thereof in selecting leaders of the future within an organisational setting. The purpose of the research was thereafter formulated, related research questions and research aims were stated and the methodology for answering the problems were outlined. This included a discussion of the suitability of the chosen research paradigm to guide the study, the methods used for data collection as well as the qualitative analysis. The chapter concluded with a brief overview of the chapter layout of the thesis.

In chapter 2, an overview of various leadership theories and models are provided.

## **CHAPTER 2**

### **LEADERSHIP AND PERFORMANCE**

In the previous chapter the research study was introduced and aspects relating to the problem that it was trying to solve were described. In this chapter the discussion initially provides a review of the literature in order to explore concepts related to leadership. It takes a closer look at leadership approaches and its connection with spirituality, spiritually conscious leadership, and leadership performance. It furthermore lays the groundwork and forms the theoretical framework for attempting to resolve questions relating to leadership that forms part of this study.

This chapter is divided into three main sections. In the first section of the literature review, leadership and the nature of leadership are defined. Leadership is then discussed in terms of traditional leadership theories and approaches. In the second section of the literature review, the move from traditional to contemporary leadership theories and approaches are explored. Amongst other, progressive leadership theories, namely transformational leadership, servant leadership, authentic leadership and spiritual leadership, are discussed. Finally, in the third section, the characteristics of high performing leaders are discussed, demonstrating the theoretical connection to spiritual leadership, as explored in the literature review and used as part of the theoretical framework through which the research data were viewed and the analysis conducted.

#### **2.1 LEADERSHIP**

The literature on leadership contains a vast array of definitions as well as theories and approaches and how they evolved over time. This section of the literature review gives a broad view of different definitions of leadership. From there, leadership theories and approaches are summarised. The section then moves into a more comprehensive analysis of leadership theories and approaches that are related to spirituality and spiritual leadership.

### 2.1.1 Definitions of leadership

In literature, leadership is characterised by an endless variety of definitions and characteristics that create ambiguity of meaning (Bass, 1990a; Bennis, 2002;). According to Bass (1990a), the word 'leadership' was originally used in the early 1800s and was based on inheritance, infringement or appointment. Variations are descriptive of the paradigm used to explain what was regarded as leadership in a specific time. In an attempt to accurately and precisely define leadership, numerous research studies have been conducted. Rost (1991) was of the opinion that there will be no progress in leadership studies until there is agreement on a common definition of leadership. In his work, he collected 221 definitions of leadership, ranging from the 1920s to the 1990s. Era relevant definitions (as listed in table 1 below) mostly referred to a person with specific qualities and skills who is able to get others to carry out a specific task or action (Rost, 1991):

Table 1

*Leadership Definitions over Time*

<b>Era</b>	<b>Definition of leadership</b>
1920's	Leadership is defined in terms of the leader's ability to impress his will on those he is leading as well as his ability to encourage his followers to cooperate, demonstrate respect, obedience and ultimately loyalty.
1930's	Leadership is regarded as a process in which the duties, responsibilities and activities of a select group of people are organised, managed and controlled by a leader in order to achieve the desired goals and objectives.
1940's	Leadership is defined in terms of the ability the leader has to persuade or direct others which is unrelated to prestige or positional power or other external circumstance.
1950's	Leadership is regarded as the authority leaders have in groups and is spontaneously accorded by his fellow group members.
1960's	Leadership is defined by means of the acts a person utilises to influence others to share in a common goal and as such steer them in a shared direction.
1970's	Leadership is defined in terms of the leadership behaviours deliberately chosen by the leader to influence others or otherwise termed ' <i>discretionary influence</i> '. These

	behaviours may vary from individual to individual.
1980's	The meaning of leadership was considered relatively simple. Leadership was considered the ability to inspire others and to facilitate purposeful action.
1990's	The influence relationship between the leader and his followers, their intention to effect real change as well as the reflection of their mutual purposes were considered in defining leadership in the 1990's.

If there was a common definition as well as explanation of the essence of the word, it would be much easier to understand leadership as a concept. In Rost's work (1991) a definition was presented that still provides a useful framework or departure point for studies in leadership. It comprises of four components, each of which is essential and must be present if a particular relationship is to be regarded as leadership. These are:

- *Multidirectional influence relationship.* This is categorised by a relationship where influence is not necessarily based on authority, coercive action or top-down control but rather on persuasion.
- *Participants in the relationship are leaders and followers.* Given the first component wherein leadership is defined as a relationship and that no specific mention is made to the equality of the participants in the relationship, then both the leader and the followers are practicing influence and therefore exercising leadership.
- *The intention of the relationship is to effect real change.* Leaders and followers intentionally engage with the main purpose to bring about substantial changes.
- *The intention to effect changes reflects the mutual purpose of the leaders and the followers.* The purpose to effect change must be a mutual wish or desire for both the leaders and the followers.

In studying leadership, it is evident that leadership is a discipline that is evolving (Alvesson & Spicer, 2011) and therefore our understanding, interpretation and response to leadership has evolved over the years even though the constructs remained the same (Hellriegel et al., 2004). Generally, leaders are considered to be the type of individuals who are capable of transforming their thoughts, dreams, beliefs and visions into a tangible reality by means of the active management, influence and control they exercise over others (Bennis & Nanus, 1985). Bernard and Walsh (1995) regarded this as being a process that is used to move a



group towards goal setting and goal achievement which can be learned. In relation to the world of work, the act of influence and achievement of goals must have organisational relevance (Denmark, 1993; Katz & Kahn, 1966). Therefore, all the concepts listed above or a combination thereof, are considered to be important in order to achieve organisational objectives (organisational performance). However, there is more to leadership than merely achieving organisational goals. As such, a more comprehensive discussion of leadership theories and approaches is presented in the section to follow.

### **2.1.2 Traditional leadership theories and approaches**

Definitions of leadership are influenced by leadership paradigms, theories and approaches. It is therefore necessary to discuss the different theories as they developed over time. According to Bass (1990a), leadership theories attempt to explain factors involved in the emergence of leadership, the nature of leadership or the consequence of leadership. These range from “trait, behavioural, situational and attribution theories to visionary, ethical, charismatic, and transactional and transformational” theories (Abramson, 2007, p. 115). Each of these approaches to leadership describes different dimensions of leadership as well as the effect the approach has on the association or relationship between the leader and his followers (Senior, 1997). The focus has been predominantly on what has transpired prior to the emergence of leaders, as well as, on the role that individual differences for example personality and general mental ability play in determining who will emerge as a leader and how effective the individual will be in a leadership position (Bass, 1990a; Chan & Drasgow, 2001; Judge et al., 2002).

A comprehensive classification scheme for definitions was presented by Bass and Stogdill’s Handbook of leadership (Bass, 1990a). By working toward identifying, defining and integrating all of the elements that constitute leadership, researchers can position studies related to leadership and address questions related to the research study much better. A summary of how leadership evolved over time, with a specific focus on the traditional leadership theories are presented in Table 2 below.

Table 2

*Traditional Leadership Theories and Approaches*

Theory	Outline description
Great Man	<p>The ‘Great Man’ theory is a 19th century idea that leadership can be explained by the impact highly influential people or heroes have on people. The ‘Great Man’ was believed to have unique and exceptional features and qualities that distinguished him from his followers (Bass, 1990a; Carlyle, 1907) and very few people were thought to have such abilities (Denmark, 1993). According to Cawthon (1996), this theory was presented in literature as the original leadership theory. The ‘Great Man’ theory assumed that one’s personal attributes “determined the course of history” (Denmark, 1993, p. 344). The core fundamental idea in this approach is that leaders are ‘born’ and not ‘made’ and therefore that leadership qualities or traits are inborn. It should, however, be noted that being the ‘Great Man’ was contextually relevant as well as having the desired traits at a specific point in time that were relevant within that context and time. This theory was criticised when people started arguing that leadership qualities or traits need not be inborn but can be acquired and this sparked interest in leadership behaviour.</p>
Trait	<p>The first significant move away from the ‘Great Man’ theory was presented in the trait theory which focussed on the traits or characteristics (and the combination of traits) which differentiate leaders from one another (Bass, 1990a). Research on the characteristics, traits or exceptional abilities which enabled an individual to be a leader were prominent in literature from 1904 up until 1947 but these traits were still considered to be inherent and unique to leaders (Bass, 1990a; Mullins, 1999; Stogdill, 1974; Swanepoel, Erasmus, van Wyk, &amp; Schenk, 2000). The trait theory was fundamentally describing leadership as the ability of an individual to drive others to accomplish a given task (Bass, 1990a) using traits that were transferable from one situation to another (Hersey &amp; Blanchard, 1988). Both Bass and Stogdill’s research still holds true today as many of the traits referenced that contribute to the emergence of leaders (such as energy or drive, integrity, assertiveness, dominance or desire to lead, self-efficacy, self-confidence, self-esteem, self-monitoring and cognitive ability and self-actualisation, motivation and a need for achievement) still emerge in leadership writings as well as criteria of what constitutes an effective leader (Conger, 1992; Mullins, 1999).</p>

Behavioural	<p>Dissatisfaction and decline in popularity with the 'Great Man' and trait theory resulted in researchers proposing that traits alone were not adequate to explain what constitutes effective leadership, which led to behavioural theories of leadership (Gardner 1989; McGregor, 1976). Behavioural theorists proclaimed that leadership can be learnt or developed and that inherent traits or characteristics for leadership were not a prerequisite (Bandura, 1982; Skinner, 1979; Swanepoel et al., 2000). There were four influential behavioural research studies. In the first study, three behavioural dimensions (leadership styles) were isolated by researchers. These are related to decision making namely: democratic, autocratic, and laissez-faire styles with the democratic style believed to be the most effective (Bass, 1990a; Bateman, &amp; Snell, 2002; Lewin &amp; Lippitt, 1938). The second study divided the behavioural theories into two dimensions which were the consideration of ideas and the feelings of followers as well as initiating structure of work to meet job related goals (Kerr, Schriesheim, Murphy, &amp; Stogdill, 1974). The third study explored the task (production) versus people orientation dimensions (Katz &amp; Kahn, 1966). Blake and Mouton extended these concepts with the Managerial Grid using the above mentioned two dimensions of assessing leadership behaviour (Blake &amp; Mouton, 1964). The restrictions of these behavioural theories are their omission of the impact of situational factors on the level of leader effectiveness. Facets that may not have been considered fully were for example the appropriateness of the leadership style given the situation it was utilised in, the organisation's stage of development, the environment wherein the business operates, or the type of people the organisation employs (Senior, 1997).</p>
Situational/ Contingency	<p>Following on the behavioural theories, researchers moved on to embrace both individual traits and situational aspects of leadership (Bass, 1990a). Situational theories suggested that leadership should be considered in terms of the situational demands. In other words, the leadership style should be matched to the maturity of subordinates (Hersey &amp; Blanchard, 1996). Here, a leader's judgement as well as the consideration for situational factors are critical in the leader's success. As such, effective leaders would need to diagnose a situation and the subordinate's maturity, identify the appropriate</p>

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leadership style that will be most effective to cope within that specific situation, and then decide whether they should implement the required style (Mullins, 1999; Swanepoel et al., 2000). Following on this research, Fiedler (1969) highlighted in the contingency theory of leadership that adopting the appropriate leadership style alone is not enough and that different leadership behaviours or skills are needed in different contexts (situations). Fiedler further defined three important aspects which need to be considered. These were the leader-member relations, task structure and the power dynamics. These three aspects would influence the leader's choice of which skills and appropriate leadership style to apply, subsequently impacting on the leader's consideration of situational factors and how best to cope with the given situation. (Bass, 1990a; Fiedler, 1969). Situational theory therefore suggests that leadership is a matter of taking on the leadership role and adapting one's leadership style to best suit the situation which includes consideration of the motivational or developmental level or needs of their followers (Bass, 1990a; Callan, 2003). The contingency theory as expansion on the situational theory, proposes that situational factors together with the leader's style will determine the success of a leader (Hersey & Blanchard, 1988). The major advance of the situational approach is therefore the recognition that for different levels and different types of situations, different leadership styles would be considered to be more effective (Hayward, 2005; Hersey & Blanchard, 1996).

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Path-goal	<p>An advancement of the situational/contingency theory is the path-goal theory of leadership. This theory is aimed at clarifying the relationship between structure, performance, job satisfaction/motivation and the context of the type of work being carried out as well as the expectations of being rewarded or punished (House, 1971). In this theory, it is argued that the leadership style used is altered depending on the followers' need of clarity about what the expectations or goals are, or even how to obtain these goals. The path-goal leadership theory therefore provides a practical application for successful leaders to create structural paths (method) which help followers reduce problems and achieve their work goals (Plowman et al., 2007). According to Bateman and Snell (2002), leadership styles defined by this</p>
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	theory are directive leadership, supportive leadership, participative leadership and achievement-oriented leadership.
Cognitive Leadership	The cognitive resource theory of leadership followed on the situational leadership theory and was originally developed by Fiedler as reconceptualisation of Fiedler's contingency model (Fiedler 1967, 1986). The focus of this theory is on the leader's intelligence and how this impacts the leader's experience of worry and reaction to stressful situations. It also follows a cognitive psychology approach which evaluates and explains the leaders' and followers' behaviour, thoughts or feelings and how they process information (Boal & Schultz, 2007; Gardner, 1996). Further, this approach looks at how the leader's behaviour is determined as a response to the information they receive (Avolio, Hannah, Reichard, Chan, & Walumbwa, 2009; Wofford, 1994). According to Lord and Emrich (2000) as well as Mumford, Friedrich, Caughron, and Byrne (2007), this theory includes a broad range of topics such as self-concept, meta-cognition, implicit leadership theory and the interactions between individuals.

The major advances of the theories discussed above were the recognition that for different situations, different leadership styles and different leadership behaviours or qualities would be required (Senior, 1997). This however did not provide a satisfactory explanation of what constituted leadership. Alternative leadership theories began to emerge from the mid-1970's which focused on the way leaders led organisations and as such on leadership styles as well as the personal attributes of leaders in an attempt to increase understanding of what constituted effective leadership (Bass, 1990a). Three styles of leadership were proposed. The first being that of an autocratic leadership style. This style was described as leaders who used their positional influence or positional power to force or persuade, in leading their followers (Bass, 1990b). The second style was termed democratic leadership. A leader using a democratic approach typically pursues an open, trusting, and follower-oriented relationship. Followers of a democratic leader are encouraged to act independently in pursuing their tasks and objectives (Bass, 1990b). The third leadership style was termed 'laissez-faire' which is also the first leadership style listed in the full range leadership model. The model is organised around two axes namely the degree of activity required of the leader (how active or passive the leader is towards others, as well as, towards meeting goals and objectives) and the degree

of effectiveness of the leader or the impact the leader has on followers. The ‘laissez-faire’ leadership style is the most passive and ineffective style in this model. Here reference is made to the extent to which leadership is avoided (hands-off approach or absence of the leader) due to a lack of confidence in the supervisory duties, the capability to manage and leaders allowing followers to act without interference (Bass, 1990b; Stogdill, 1974).

All of the above theories on leadership and leadership styles were widely recognised for the explanations of what constituted leadership during that era. Criticism of the approaches discussed above was that these approaches were not rigidly tested in practice. Moreover, Bass (1990b) stated that they are too specific in defining leadership in terms of traits, behaviours or situations. Moreover, organisations and their environments have changed rapidly during that time and the qualities that were believed to be of benefit to individuals to perform were no longer similar. A different style of leadership was required for survival at that time resulting in further research on leadership (Johnson, 1995).

### 2.1.3 Contemporary leadership theories and approaches

There were numerous criticisms regarding the traditional leadership approaches discussed in the previous section. Consequently, new leadership approaches and leadership styles emerged in order to ensure success and survival during that era of which some are relevant to the present work context. As such, these theories of leadership are summarised and presented in Table 3.

Table 3

*Contemporary Leadership Theories and Approaches*

Theory	Outline description
Transactional Leadership	The evolutionary theory emerging after the Situational leadership theory was that of transactional leadership which constitutes management by exception and contingent reward as per the full range leadership model. The emphasis in transactional leadership is placed on the transaction between the leader-follower in relation to the task, the role of ‘reward’ (contingent reward), as well as, ‘punishment’ (management by

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exception) as a motive to ensure adherence to the goal to be achieved (Bass, 1985; Bass, 1990a; Waldman, Ramirez, House, & Puranam 2001). According to this approach, leaders focus mainly on the performance of their followers through extrinsic controlled motivation with reward or punishment being the reason to perform the task. Here the interaction between the leaders and the follower is therefore regarded as operational in nature (Avolio, Waldman, & Yammarino, 1991). Transactional leaders recognise the actions which will result in the achievement of the desired outcomes or goals and they develop agreements with the followers which clarify the ultimate reward or punishment the followers will receive associated with their actions (Bass & Avolio, 1993). Here it is the leader's role to clarify the goal (implementing some form of structure) and select the appropriate transactions (reward and punishment) to motivate the performance of their followers through demonstrating understanding towards their employees (Sadler, 2003; Senior, 1997). Furthermore, the leader assists the follower in understanding precisely what needs to be achieved by clearly communicating their expectations in order to meet the organisation's objectives (Avolio et al., 1991; Bass, 1985; Burns 1978; Meyer & Botha, 2000).

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Transformational Leadership	<p>In the realisation that transactional leadership was not sufficient in order to increase intrinsic motivation, organisational change, productivity and profitability in organisations, the transformational leadership theory was developed (Avolio et al., 1991; Stone, Russell, &amp; Patterson, 2004). Bass elaborated on this theory which subsequently gained popularity and has been the subject of extensive research over the years (Brown &amp; Keeping, 2005). Transformational leadership is regarded as the highest level of leadership with regards to activity and effectiveness as per the full range leadership model (Bass &amp; Avolio, 1994). This leadership approach is based on the premise that increasing the degree of intrinsic motivation and motivational change in people through facilitating shared purpose towards the attainment of a common goal, motivates and directs the followers to accomplish more than expected (Bass, 1985,</p>
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1998; Sadler, 2003; Seltzer & Bass, 1990a). As such, according to Cacioppe (1997), transformational leaders encourage subordinates through inspiration to adopt the organisational vision and objectives as their own. Transformational leadership broadens and elevates the interests of its followers and seeks to generate awareness and motivation towards a common purpose, inspiring and motivating people to achieve something extraordinary. Through setting challenging expectations and raising levels of self and collective efficacy, this leadership style has consistently shown advantages in terms of a range of individual and organisational outcomes, such as objectives and higher performance as well as commitment from employees (Bass, 1998; Yukl, 1998). This leadership style consists of four components namely, idealised influence, individual consideration, intellectual stimulation and inspiration (Avolio et al., 1991; Bass & Avolio, 1990a; Bass & Avolio, 1990b; Burns, 1978) which are considered to be the most active and effective behaviours of leadership (Bass & Avolio, 1994).

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Authentic  
Leadership

Bass and Steidlmeier (1999) pointed out in their writings about transformational leaders that there are pseudo and authentic leaders. The concept of authenticity in leadership is seen as a key attribute and root construct of leadership and is common to other contemporary leadership perspectives such as charismatic leadership, servant leadership and spiritual leadership. According to Avolio and Gardner (2005) and Avolio et al. (2009), authentic leadership is commonly agreed to encompass balanced processing, internalised moral perspectives, relational transparency and a need to be self-aware. Authentic leadership can be defined as a pattern of leadership behaviours that facilitate a high level of self-awareness, self-acceptance as well as contextual and situational awareness which includes the ability to remain confident, hopeful, optimistic and resilient as well as foster self-development (Gardner, Avolio, Luthans, May, & Walumbwa 2005; Ilies, Moregson, & Nahrgang, 2005; Luthans & Avolio, 2003). Gardner et al. (2005, p. 344) stated that authentic leadership encompasses two

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	<p>main aspects; that of “...owning one’s personality...” and of “...acting in accordance with that true self”. Further to this, authentic leadership is considered on the basis of a leader’s self-concept and of the relationship between that self-concept and their actions (Avolio et al., 2009; Shamir &amp; Eilam, 2005).</p>
Leader-member Exchange	<p>Relationships between leaders and followers are of significant value in the leader-member exchange model (Cogliser &amp; Schriesheim, 2000). Here, leaders develop different psychological contracts and exchange relationships with followers and the quality of these relationships influences the outcome of the leadership act itself (Gerstner &amp; Day 1997; Graen 1976; Graen &amp; Uhl-Bien, 1995). Atwater and Carmeli (2009), referred to the benefits of high-quality leader-member relationships. According to literature, higher quality leader-member exchange relationships not only predicted work-related outcomes and higher levels of performance, but also organisational citizenship behaviours (Ilies, Nahrgan, &amp; Morgeson, 2007; Martin, Thomas, Charles, Epitropaki, &amp; McNamara, 2005; Sparrowe, Soetjito, &amp; Kraimer, 2006). This theory is further applied in a closed system and is transactional in nature and further research is required to establish it as a theory (Cogliser, Schriesheim, Scandura, &amp; Gardner, 2009).</p>
Charismatic Leadership	<p>Charismatic leadership as extension of transactional leadership emerged due to some form of social turmoil; acute uncertainty or crises and emotional distress during that time (House, 1977; Weber, 1968). People were looking for leaders who demonstrated extraordinary abilities to inspire hope in their followers. These leaders were seen to become more inspirational and visionary in how they led their followers. Charismatic leaders use personal charisma to create an intense emotional attachment to their followers in that they are inspirational and visionary in getting others to buy-in to their ideas and show commitment to achieving these (Bass &amp; Avolio, 1994; Conger, Kanungo, Menon, &amp; Mathur, 1997; House &amp; Baetz, 1979). This theory has three core aspects namely envisioning, empathy and empowerment and has attracted much public admiration (Choi, 2006). Key behaviours demonstrated in charismatic</p>

	<p>leadership are: articulating an innovative and compelling strategic vision, showing sensitivity to member needs, displaying unconventional behaviour, taking personal risks, and showing sensitivity to the environment (identifying constraints, threats, and opportunities), communicating high performance expectations, expressing confidence that subordinates can attain them, showing self-confidence as well as emphasising collective identity (Conger &amp; Kanungo, 1987, 1998; House, 1977; Shamir, House, &amp; Arthur, 1993).</p>
New-genre leadership	<p>New-genre leadership is seen as a combination or augmentation of charismatic, inspirational, visionary and transformational leadership (Bryman, 1992). Traditional leadership models describe leader behaviour in terms of leader-follower exchange relationships, setting goals, providing direction and support, and reinforcement behaviours, or what Bass (1985) referred to as being based on “economic cost-benefit assumptions” (p. 5). New-genre leadership emphasised leader behaviour, visioning, inspiring, and ideological, emotions, moral values as well as individualised attention and intellectual stimulation (Avolio &amp; Gardner, 2005; Lowe &amp; Gardner, 2000). According to Avolio et al. (2009), these theories look at charismatic leader behaviours, inspiring, ideological and moral values as well as transformational leadership.</p>
Servant Leadership	<p>Following the transformational leadership theory, servant leadership was introduced as a more people-centered leadership approach where the essence of leadership was regarded as being in service to followers (Greenleaf, 2002; Russel &amp; Patterson, 2004). It is an approach that is aware that the ends and means are inseparable, but that relationships which are characterised by a depth of commitment to all the stakeholders as well as a high level of trust by leaders in their followers, are regarded as vital (Covey, 2002; Stone et al., 2004). According to Greenleaf (2002), servant leaders have a moral character and serve those they lead by setting aside self-interest for the betterment of their followers. The servant leader shares leadership, displays authenticity and builds a community within the organisation’s members in order to meet goals for the common good (Washington, 2007; Wong &amp; Page</p>

	<p>2003). Amongst other distinguishing constructs present in the servant leader are love, humility, altruism, vision, trust, empowerment and service (Greenleaf, 2002; Stone &amp; Patterson, 2005). A non-exhaustive list of behavioural characteristics includes the following: listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to growth of people and building community (Russel &amp; Stone, 2002; Wong, 2003).</p>
Complexity Leadership	<p>Complexity leadership, although having a strong link with the transformational leadership theory, emerged in response to perceived limitations in contemporary leadership theories in that the complexity of the modern world was not adequately considered (Bass &amp; Bass, 2008; Lichtenstein, Dooley, &amp; Lumpkin, 2006). Given the reality of a knowledge era and the competitive global landscape, leadership had to evolve and ultimately adapt to the complexity of the work environment. Top-down bureaucratic leadership models, although stable in production-orientated economies may not be suitable for a knowledge-orientated society/economy. This reality resulted in a focus on emergent leadership dynamics in relationship to bureaucratic superstructures to accommodate the complex adaptive systems which require more dynamic capabilities from leaders. This provides the basis for the complexity leadership theory. According to Marion and Uhl-Bien (2001) and Lichtenstein et al. (2006), complexity leadership is described as a complex interactive dynamic system which has three entangled roles namely adaptive leadership, administrative leadership and enabling leadership. This reflects the dynamic relationship between organisational functions and its context and adaptive outcomes (Uhl-Bien &amp; McKelvey, 2007).</p>
Shared Leadership	<p>The complexity of leadership evolved over past decades. With the introduction of flatter and team-based structures in organisations, we see more evidence of dynamic social interaction where team members collectively share leadership responsibilities in driving towards a collective goal (Avolio et al., 2009; Pearce, Manz, &amp; Sims, 2008). Little agreement exists on the definition of this leadership approach. Avolio et</p>

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al. (2009) argued that there should be a general definition for shared leadership that includes the terms transactional and/or transformational leadership. According to Day, Gronn, and Salas (2004), Pearce (2004) and Carson (2007), team and shared leadership capacity is a dynamic process and emergent state which develop throughout a team's lifespan and varies based on the inputs, processes, and goals of the team. According to Pearce and Sims (2002), this leadership approach involves peer or lateral influence and at other times involves upward or downward hierarchical influence and therefore overlaps with relational and complexity leadership, and differs from more traditional, hierarchical, or vertical models of leadership. In this theory, "effectiveness in leadership becomes more a product of those connections or relationships among the parts than the result of any one part of that system" (O'Connor & Quin 2004, p. 423).

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Inherent in the leadership approaches summarised in the table above, are the characteristics of effective leadership. Each new leadership theory evolved after realising that the existing theory was inadequate to ensure effectiveness at the time. The first attempts to capture the essence of leadership centred on the belief that leadership is innate which gave rise to the trait theories of leadership. The difficulty experienced by researchers to conclude on a definitive list of traits resulted in a shift to studying leadership behaviours. This focus ultimately also provided a platform to research various aspects in relation to the leadership behaviour for example the interaction and expectancy of roles, exchange activities between leader and follower, the perceptions that followers have of leaders, the situation and environmental factors etcetera with the emergence of the situational theory, contingency theory, and the more humanistic models of leadership.

The process of globalisation has however presented leaders with many unfamiliar challenges which impacted the way in which they lead. One of which is the cultural differences, with accompanying differing values and belief systems of the people and organisations they serve (Hofstede, 1980; Hofstede, 1992). Many studies have focused on leadership styles in, and across, cultures (House & Aditya, 1997; House, Hanges, Javidan, Dorfman, & Gupta, 2004; Joynt & Warner 1996; Northouse, 2013). Implicit to all these studies, is the notion that culture shapes the values and attitudes that affect people's perceptions as well as their view of

leadership (Gerstner & Day, 1997; House et al., 2004; Liu, Ayman, & Ayman-Nolley, 2012;). In the Global Leadership and Organizational Behaviour Effectiveness Research Project (GLOBE) by House (2004), the focus was on the relationship between cultural dimensions and the behaviour of leaders. House (1997, 2004) pointed out that expected, accepted and effective leadership behaviour varies across cultures. Researchers applied a cultural lens to existing leadership theories to explain cross-cultural leadership and to understand what kind of leadership is effective within different cultures (Dickson, Den Hartog, & Mitchelson, 2003; Dorfman, Javidan, Hanges, Dastmalchian, & House, 2012). The GLOBE research project identified nine global leadership dimensions (global culturally endorsed implicit leadership theories). These are performance orientation, assertiveness, future orientation, humane orientation, institutional collectivism, uncertainty avoidance, in-group collectivism, power distance, and gender egalitarianism.

The changing nature of the workplace where leaders are required to manage relationships and conduct business electronically involving computer-mediated virtual teams that are dispersed globally resulted in the emergence of a new leadership style called electronic leadership or e-leadership (Avolio, Walumbwa, & Weber, 2009; Kissler, 2001; Zaccaro & Bader, 2003). This leadership style focuses on the type of leadership required in advanced technology environments and is therefore contextually influenced in how leadership takes place within such an advanced information technology environment. E-leadership is defined as “...the social influence process mediated by Advanced Information Technology (AIT) to produce a change in attitudes, feelings, thinking, behaviour and or performance with individuals, groups and/or performance with individuals, groups and/or organisations” (Avolio, Kahai, & Dodge, 2000, p. 617). As such, the roles and responsibilities of the leaders do not change. E-leadership is therefore an extension of traditional and contemporary leadership theories with only the method used in communication as well as the method of collection of information and the dissemination thereof that changes (Luthans & Avolio, 2003).

According to Fry (2003), certain components have been explicitly missing in the leadership models presented to date. These include, having a sense of calling on the part of leaders and followers as well as the creation of organisational cultures characterised by altruistic love whereby leaders and followers demonstrate care, consideration and compassion towards self and others. These aspects were introduced with the emergence of spiritual leadership. Spiritual leadership is defined as “comprising the values, attitudes, and behaviours that are

necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership" (Fry, 2003, p. 711). This sense of motivation will ultimately facilitate a sense of organisational commitment and drive people to perform and experience satisfaction through successful goal achievement (Fry, 2003).

The relationship between the approach or style of leaders and the context in which they operate is seen to be an important predictor of effective performance (Higgs, 2003; Higgs & Rowland, 2001). To contextualise the present study, the relationship between leadership, more specifically spiritual leadership and performance is discussed in more detail.

## **2.2 LEADERSHIP AND PERFORMANCE**

According to Stone and Patterson (2005), studying leadership and the relationship with performance includes all the leadership theories, approaches and styles discussed in the previous section. For organisational performance, the focus must be on leadership styles and behaviours that facilitate performance. These can be considered effective leadership. Performance for the purpose of this study refers to efficiency and effectiveness in generating positive future results (Corvellec, 1995; Neely, Gregory, & Platts, 1995). According to Dulewicz and Higgs (2005), effective leadership is evident in terms of a combination of the following:

- The characteristics an individual requires to engage in a leadership role in an efficient and effective manner;
- The behaviours and competencies an individual require to effectively assume the role of the leader;
- The ability to apply a range of leadership styles appropriate to the situation or context; and
- The ability to apply the leadership behaviours and styles that suits the natural leadership style of the leader.

Effective leaders in an organisational context are seen as individuals who establish direction for a working group of individuals by means of gaining commitment from these group members and motivating them to achieve the directed outcomes by means of a collaborated effort. The effect, outcome or impact of this effort is referred to as attainment of goals or performance. This is similar to Bass's (1990a, p. 20) concluding definition of effective

leadership "... as the interaction among members of a group that initiates and maintains improved expectations and the competence of the group to solve problems or to attain goals". The level of performance or success thereof depends largely on the leader's style and capability. It is therefore important to understand the effects of leadership on performance as a driving force for improving individual, team and organisational performance (Zhu, Chew, & Spangler, 2005).

Research shows that a relationship exists between leadership style and individual, team and organisational performance (Behling & McFillen, 1996; Fry, 2003). There are some universal leadership traits and situational aspects that need to be considered in distinguishing between effective and ineffective leaders (Bass, 1990b). Personal characteristics for effective leadership include persistence, tolerance for ambiguity, self-awareness, self-confidence, influence, persuasion, drive, honesty, integrity, internal locus of control, empathy, achievement motivation, commitment and cognitive ability (Den Hartog & Koopman, 2001; Kirkpatrick & Locke, 1991; Yukl, 1998). These characteristics are associated with transformational leadership (Bass & Avolio, 1990), servant leadership (Kreitner & Kinicki, 2001), authentic leadership (Avolio, Gardner, Walumbwa, & May, 2004; Gardner et al., 2005) and spiritual leadership (Fry, 2003; Webber, 1974).

What follows is a detailed discussion of leadership in relation to individual, team and organisational performance as well as some of the leadership theories and approaches discussed in Table 3. This description is required to understand why these leadership styles influence performance.

### **2.2.1 Leadership and individual performance**

Performance is considered to be an individual phenomenon with environmental variables that may influence the performance, ability and motivation of the individual (Cummings & Schwab, 1973). Shared in the view of individual performance is the view that performance is the level of an individual's work achievement after having exerted effort towards the achievement of a specific goal or objective (Hellriegel, Jackson, & Slocum, 1999). This achievement or performance at an individual employee level contributes to the overall performance of an organisation. Similarly, it can be stated that the achievement of the organisation depends on the individual performance of employees (Cummings & Schwab,

1973). It is generally accepted that there is a connection between leadership traits or behaviours and performance on an individual and organisational level (Bass, 1997; Cummings & Schwab, 1973; Fiedler & House, 1988; Mullins, 1999; Ristow, Amos, & Staude 1999). Effective leadership is therefore critical for individual and organisational performance (Bass, 1990a).

Effective leadership enables greater participation, commitment, employee satisfaction and effort as well as efficiency and effectiveness of individual employees. This in turn will influence the entire workforce and ultimately result in organisational performance (Bass, 1997; Collins & Montgomery, 1995; DeGroot, Kiker, & Cross, 2000; Fuller, Patterson, Hester, & Stringer, 1996; Mullins, 1999). The participation and collective efforts of individuals should however be aligned to the organisation's goals and objectives to be regarded as efficient, effective or having a positive impact on organisational performance. The success and performance of the organisation therefore depends on the leader's ability to motivate and inspire individual employees to want to achieve on an individual level as well as achieve the goals of the organisation (Fiedler & House, 1988).

Studies have shown that leadership impacts employee satisfaction and performance at an organisational level which in turn impacts organisational effectiveness and performance (Avolio, 1999; Bass, 1997; Bass, 1998; Judge et al., 2002; Judge & Piccolo, 2004; Keller, 2006; McGrath & MacMillan, 2000; Yukl, 2002). According to Bass (1985) as well as Dumdum, Lowe, and Avolio (2002), both transactional and transformational leadership have a significant impact on individual effectiveness and performance. With transactional leadership, there is an exchange process where leaders set goals and reward in relation to role-specific goals and objectives. Employees often experience this as punishment or reward. This results in compliance rather than exceptional performance. Transformational leadership is more beneficial for individual performance as it instils follower trust, admiration and loyalty towards their leader (Wang, Courtright, & Colbert, 2011). This in turn creates greater motivation towards their work and employees tend to perform beyond expectations (Bass 1985). In studies conducted by Fuller et al. (1996) and DeGroot et al. (2000) on charismatic leadership, a significant relationship between charismatic leadership and employee performance was found. Drawing from the studies it can be concluded that there is a relationship between leadership and individual performance and that effective leadership has a significant positive impact on performance.



### **2.2.2 Leadership and team performance**

A team is a group of individuals with complementary skills who are committed to collectively pursue a common work objective and share performance goals for which they hold themselves mutually accountable (Katzenbach & Smith, 2003; Kozlowski, Gully, McHugh, Salas, & Cannon-Bowers, 1996; Mehra, Smith, Dixon, & Roberts 2006; Oyedele, 2010). Similar to organisational performance, team performance in an organisational context is defined by the organisation itself. For organisations to perform, it cannot rely only on the effort of individuals. Most organisations require the collective efforts of members of functional teams or team-orientated deliverables to perform and respond better to competitive forces (Hills, 2007; Kozlowski & Bell, 2003; Lawler, Mohrman, & Ledford, 1995). In organisations, group performance depends on individual performance and these collective efforts in turn impact on organisational efficiency, effectiveness and performance (Castka, Bamber, Sharp, & Belohoubek, 2000; Martin & Bal, 2006). Team performance is achieved when the team achieves the goals and objectives it set out to achieve and produce results that exceed both expectations and the performance of other teams.

It is important to transform the work efforts and deliverables of individuals and work groups into team performance. There is a great deal of complexity involved in team dynamics and the team could encounter numerous challenges that arise from the team and the situational or environmental complexity. These challenges can negatively impact the team's ability to accomplish its goals (Morgeson, 2005; Peterson & Behfar, 2005). A common denominator in individual, team and organisational success is the ability of the leader to leverage the individual efforts of its members into a collective effort (Zaccaro & Klimoski, 2001). Effective leadership is required to manage this critical process and to ensure that the team and organisation perform.

The role of leadership in a team setting has therefore enjoyed considerable attention from researchers and practitioners in the past decade (Eisenbeiss, van Knippenberg, & Boerner, 2008; Martin & Bal, 2006; Mathieu, Maynard, Rapp, & Gilson, 2008; Sohmen, 2013). According to Mehra et al. (2006), when organisations seek efficient ways to enable them to outperform others, a longstanding approach has been to focus on the effects of leadership in their ability to align collective efforts to facilitate organisational performance. Therefore, in order to perform, the individual actions of team members need to be integrated and aligned to

a common goal or objective of both the team and the organisation (Zaccaro & Klimoski, 2001). Team leaders are therefore believed to play a critical role in shaping collective goals and objectives, coordinating collective action, helping teams cope with environmental demands, as well as, driving team effectiveness and team performance. This leader-centred perspective in raising the collective efficiency of the team has intrigued many researchers who provided valuable insights into the relationship between leadership and team performance (Guzzo & Dickson, 1996).

Researchers consequently placed substantial focus on the study of both leadership and teams. It started with the study of the traits of a leader (Barrick, Bradley, & Colbert, 2001), progressing to the study of leader behaviours as well as focusing on the contingencies inherent in the study of leadership (House & Aditya, 1997; Judge & Piccolo, 2004). It later explored how leaders chose to engage in team deliverables (Zaccaro, Blair, Peterson, & Zazanis, 1995), the delegation of duties by leaders in teams (Klein, Ziegert, Knight, & Xiao, 2006), how leaders can help teams cope through a variety of coaching-related activities (Manz & Sims, 1987; Wageman, 2001) or the role of the leader in acquiring skills to perform efficiently through team learning, development and the ability to adapt to changing demands (Edmondson, 1999; Kozlowski et al., 1996; Wageman, 2001). Further to this, some studies focused on how team leaders manage situational and environmental demands specific to the context wherein the team operates (Morgeson, 2005; Morgeson & DeRue, 2006), how team leaders manage individual and team boundaries (Druskat & Wheeler, 2003), the extent of shared leadership in teams (Carson, Tesluk, & Marrone, 2007; Hiller, Day, & Vance, 2006; Pearce & Sims, 2002) and how contemporary leadership theories such as transformational leadership, servant leadership and authentic leadership theory operate in a team context (Chen, Kirkman, Kanfer, Allen, & Rosen, 2007; Eisenbeiss et al., 2008; Luthans, Avolio, Walumbwa, & Li, 2005; Schaubroeck et al., 2007). These leadership approaches have been found to have a positive impact on team performance (Durham, Knight, & Locke 1997; Keller, 2006). In a study by Wang et al. (2011), in comparison with contingent reward, transformational leadership presented the strongest relationship with team performance (mean correlation of .33). In most studies of the relationship between leadership and team performance, the function of the leader is central and the focus is on the influence or impact, the leader has on team achievement or team performance, favourably or unfavourably (Weldon & Weingart, 1993). Drawing from these studies it can be concluded that not only is

there a relationship between leadership and team performance, but effective leadership also significantly impacts performance in a positive way.

### **2.2.3 Leadership and organisational performance**

There is ongoing research regarding the relationship between leadership and organisational performance. According to the literature, many studies suggest that leadership has a direct impact on organisational performance (Avolio, 1999; Bass, 1990b; Mullins, 1999; Rowe, Cannella, Rankin, & Gorman, 2005). The term organisational performance is commonly used to describe everything from efficiency and effectiveness to improvement or enhancement within an organisational setting. Performance in an organisational context is defined by the organisation itself. It is measured in terms of revenue, profit, the quality of the products and or services, growth, development and expansion of the organisation, market share, financial results and more (Kehinde, Jegede, & Akinlabi, 2012; Koontz & Donnell, 1993). Organisational performance can therefore be defined as an organisation's ability to effectively and efficiently leverage and deploy or use its resources in order to attain the goals or objectives of the organisation (Daft, 2000). This is achieved through the behaviours or actions of the members of the organisation in an effort to achieve the organisation's goals and objectives (McCloy, Campbell, & Cudeck, 1994).

To ensure sustained organisational performance, the quality of the workforce at all levels of the organisation should be carefully managed as performance of many individuals culminates in the performance of an organisation (Armstrong & Baron, 1998; Bass, 1997; Hellriegel et al., 2004; Mullins, 1999). Leadership is therefore a defining factor and instrumental in ensuring organisational performance (Bass 1985; Hayward, 2005). Organisational performance depends on how the leadership paradigms or leadership behaviours were implemented or used in the organisation to mobilise and drive employees towards achieving the organisation's objectives through their actions (Fry 2003; Judge & Piccolo, 2004; Judge et al., 2002; Keller, 2006; McGrath & MacMillan, 2000; Stogdill 1974; Yukl, 2002). Leadership therefore plays a significant role in an organisation achieving its goals (Dubinsky, Yammarino, Jolson, & Spangler, 1995; Zacharatos, Barling, & Kelloway, 2000). It is therefore critical to understand the effects of leadership on the organisation's performance.

In order to perform, an organisation requires effective leadership (Fiedler & House, 1988). Effective leadership is also said to facilitate the improvement of an organisation's future performance (McGrath & MacMillan, 2000). The effectiveness of the leader is largely dependent on the effectiveness of the leader's leadership style and the leadership behaviours (Cummings & Schwab, 1973; Fiedler & House, 1988). The leadership styles which have a positive impact on performance are discussed separately.

Given the multidimensional nature of organisational performance, the use of multiple performance indicators obtained through different methods were considered desirable in leadership performance research (Hoogh et al., 2004). Several studies relied on financial measures to evaluate the impact of leadership on organisational performance. The measures used included profit margins or controllable costs (Koene, Vogelaar, & Soeters, 2002; Waldman et al., 2001), sales targets versus actual sales performance (Barling, Weber, & Kelloway, 1996; Hoogh et al., 2004), and percentage of actual goals met versus overall performance (Hoogh et al., 2004; Howell & Avolio, 1993). Financial measures of organisational performance are however heavily dependent upon environmental or situational factors and may reflect forces outside the control of the leader resulting in the relationship between leadership and organisational performance being indirect (Den Hartog, van Muijen, & Koopman, 1997; Heneman, 1986; Hoogh et al., 2004).

Most studies on the relationship between leadership and organisational performance focused on the strategic role of leadership and the use of leadership styles or leadership behaviours to achieve organisational objectives, or to enhance organisational performance (Judge et al., 2002b; Judge & Piccolo, 2004; Keller, 2006; McGrath & MacMillan, 2000; Yukl, 2002). In a study by Zhu, Chew, and Spengler (2005), it was found that transactional leadership enables efficient execution of job-related objectives as job performance is linked to rewards. These rewards motivate employees to achieve. Another example is that of visionary leadership. Visionary leaders build cohesion, trust, motivation and commitment towards a common vision through communicating and models the vision consistently in their actions (Avolio, 1999; McShane & Von Glinow, 2000; Zhu et al., 2005).

In these studies, the commonly used measures of performance assessed the effects of leadership behaviour on organisational performance. These measures relied on followers' self-reports of commitment to the organisation's goals, satisfaction with the leader, and

perceived leader effectiveness (Hoogh et al., 2004; Waldman et al., 2001). The relationship between leadership and performance for the leadership styles and behaviours relevant to this study are discussed separately in the sections to follow.

#### **2.2.4 Transformational leadership and performance**

Among the various theories of leadership relating to leadership style, effective leadership and organisational performance, perhaps the most prominent in research is the transformational theory of leadership (Avolio et al., 2009; Bass, 1985; Bass & Avolio, 1994; Behling & McFillen, 1996; Judge & Bono, 2000; Obiwuru, Okwu, Akpa, & Nwankewere, 2011; Ristow, 1998). Transformational leadership has consistently shown advantages on a range of individual and organisational outcomes, such as achieving objectives and performance (Bass, 1998). In transformational leadership the differentiation between ‘ordinary’ and ‘extraordinary’ is pursued as leaders encourage followers to perform beyond expectations (Burns, 1978). Transformational leaders are said to give rise to inspiration, awe and empowerment in their subordinates, resulting in exceptionally high effort, exceptionally high commitment and willingness to take risks.

Transformational leadership describes the process whereby leaders intrinsically direct followers to long term objectives by transforming followers’ beliefs, what they think about themselves, their attitude, values, needs and capabilities as well as ultimately enhancing their feelings of motivation, commitment and involvement towards attainment of the organisation’s mission and objectives (Brand, Heyl, & Maritz, 2000; Shamir et al., 1993; Yukl, 1989). This process is guided by the distinctive relationship that transformational leaders enjoy with their followers. This relationship according to Burns (1978), is characterised by leaders stimulating the intrinsic motivation of their followers. This dynamic results in individuals looking beyond their own self-interests and focussing on achieving collective, organisational goals and delivering exceptional levels of performance (Avolio et al., 2009; Judge & Bono, 2000). Through this relationship, transformational leaders are also able to communicate a compelling vision and align people to organisational goals whilst setting challenging expectations and raising levels of performance as well as aligning people and systems, so

there is integrity throughout the organisation (Burns, 1978; Den Hartog et al., 1997; Fry & Matherly, 2006; Hughes, Ginnett, & Curphy; 1994).

This leadership style offers its followers a sense of purpose by motivating and inspiring employees to pursue their goals and aspirations to positively change the current situation. The search for change by transformational leaders is purposeful and organised and focussed on enhancing efficiency and productivity (Bass, 1990b). This is achieved by developing employees' ability and potential through providing opportunities for this stimulation (Bass, 1990). Transformational leaders therefore employ a collaborative style for making decisions, empowering their followers in processes and acting as mentor to them (Avery, 2004; Burns, 1978; Judge & Piccolo, 2004; Yukl, 1998). Employees become intrinsically motivated to perform in the process which culminates in significantly higher performance and commitment levels and ultimately drives major transformation in work-place effectiveness (Burns, 1978; Yukl, 1998).

Bass (1990a), proposed four behaviours, characteristics or components of leadership that are seen in transformational leadership. These are commonly referred to as the 'Four I's' (Bass, 1990a) and include charisma or idealised influence, inspirational motivation, intellectual stimulation, and individual consideration.

Charisma, or idealised influence, is characterised by behaviours that motivate and inspire followers, instil pride in and among the group, as well as, gain respect and trust in each other (Bass, 1998; Humphreys & Einstein, 2003). Yukl (1998) as well as Howell and Frost (1989), defined charisma as a behaviour that arouses strong follower emotions resulting in followers going beyond self-interest for the good of the group or organisation, where they strongly identify with the leader. With this amount of confidence and trust in their leaders, leaders are admired and as such become role models for their followers (Bass & Avolio, 2000).

Inspirational motivation is concerned with a leader communicating a compelling vision for the future; translating this into high expectations and setting standards for performance (Bass, 1985; Bass & Avolio, 1994). Motivation is achieved through providing meaning and challenging followers to envision attractive future states or end goals for themselves and the organisation (Bass 1997). In turn, this arouses individual and team spirit with displays of enthusiasm and optimism (Bass & Avolio, 2000; Yukl, 1998).

Intellectual stimulation depicts the leadership behaviours associated with encouraging followers to question assumptions, reframe problems and challenge the ways things have been done in the past in order to approach old situations in new ways (Bass, 1985; Bass & Avolio, 1994). This attribute promotes intelligence, rationality, logical thinking, and careful problem solving whilst stimulating followers' effort to be innovative and creative (Bass & Avolio, 1994). The aim of intellectual stimulation is to raise the levels of maturity of individuals in order to enhance the manner in which they address their goals and challenges (Bass, 1985; Bass & Avolio, 2000).

The fourth and final dimension of transformational leadership namely individual consideration is concerned with developing followers by means of coaching and mentoring as well as providing support and encouragement (Bass, 1985; Bass & Avolio, 1990; Lagomarsino & Cardona, 2003; Yukl, 1998). Here, the leader listens attentively to others' concerns and links the individuals' current needs to that of the organisation and in doing so is able to create new learning opportunities in order to develop their strengths (Bass & Avolio, 2000). The four characteristics and associated behaviours of transformational leadership are presented in Table 4 below:

Table 4  
*Transformational Leadership Characteristics and Associated Behaviours*

Characteristics	Associated Behaviours
Idealised Influence	- by providing a compelling vision
	- by giving trust
	- by showing respect
	- by offering risk-sharing
	- by demonstrating integrity
	- by modelling appropriate behaviour
Inspired Motivation	- by showing and driving commitment to goals
	- by clear and transparent communication
	- by showing and enhancing enthusiasm
Intellectual Stimulation	- by promoting rationality

	- by encouraging problem solving
	- by providing personal attention
Individualised Consideration	- by actively mentoring
	- by listening with intent
	- by empowering others

*Note:* Adapted from Stone, 2003

### 2.2.5 Servant leadership and performance

Servant leadership was presented as an extension of the transformational leadership theory by Patterson (2003) and is defined as a people-centred leadership style that is primarily focussed on the growth and well-being of individuals (Spears, 1998; Stone et al., 2004). The focus on growth entails building the leadership potential in followers (Greenleaf, 1977; Liden, Wayne, Zhao, & Henderson, 2008). According to Russel and Stone (2002), the servant leader does not only focus on the growth and well-being of others but more specifically in fulfilling their needs. In doing so, the servant leader assumes the position of servant. This role, according to Wong and Page (2003), enables the servant leader to ultimately meet the goals of the common good. In the research by Douglas and Fredendall (2004), a relationship between employee fulfilment and performance was established. Consistent with the employee fulfilment model, the trust that servant leaders demonstrate towards their followers to act in the best interest of the organisation, allows followers the freedom to exercise their own abilities (Russell & Stone, 2002; Stone et al., 2004). Apart from fulfilment, this generates a sense of empowerment in employees which according to Liden et al. (2008), results in enhanced performance. Following the research on servant leadership and the creation of trust, Reinke (2004) established a connection between trust and performance. Experiencing a higher level of trust and fulfilment in servant led organisations result in higher levels of job satisfaction. Studies by Irving (2005) and Mayer, Bardes, and Piccolo (2008) also showed a relationship between job satisfaction and servant leadership. Although an indirect relationship, Dennis and Winston (2003) as well as Fisher and Edwards (1988) showed that job satisfaction will positively impact organisational performance.

Studies were also conducted on the impact of servant leadership on organisational outcomes such as organisational citizenship behaviour (Walumbwa, Hartnell, & Oke, 2010) and



employee work motivation (Irving, 2005), the relationship between servant leadership and individual and team effectiveness and performance (Hu & Liden, 2011; Irving & Longbotham, 2007) and lastly the impact of servant leadership on organisational effectiveness and performance (De Waal & Sivro, 2012; Ololube, 2006; Peterson, Galvin & Lange, 2012). These studies all showed that a relationship exists with servant leadership as well as that servant leadership has a positive impact on organisational outcomes.

The servant leadership model requires that leaders display increased service to others rather than to themselves (Stone & Patterson, 2005; Stone et al., 2004). The role of the leader therefore goes beyond the leader and the organisation (Greenleaf, 2002). This requires a high level of self-insight as well as trust in their followers and possessing the qualities or characteristics of a servant leader (Stone & Patterson, 2005). The characteristics of a servant leader are presented by Kreitner and Kinicki (2001) as: listening to identify and understand the needs of others, demonstrating empathy and consideration, self-awareness, the ability to persuade others, conceptualisation, foresight, stewardship, commitment to personal and spiritual growth of oneself and others, community building, humility, empowerment, displaying authenticity, etcetera. These characteristics or behaviours are associated with effective leadership and enable performance on an individual and organisational level.

Laub (2003) identified six key characteristics as critical for performance demonstrated by servant leaders. These characteristics are values people, develops people, builds community, displays authenticity, provides leadership and lastly shares leadership. These characteristics and associated behaviours are listed in Table 5 below:

Table 5

*Laub's (2003) Servant Leadership Characteristics and Associated Behaviours*

Characteristics	Associated Behaviours
Values People	- by believing in people
	- by serving others' needs before his or her own
	- by receptive, non-judgmental listening
Develops People	- by providing opportunities for learning and growth
	- by modelling appropriate behaviour

	- by building up others through encouragement and affirmation
Builds Community	<ul style="list-style-type: none"> <li>- by building strong personal relationships</li> <li>- by working collaboratively with others</li> <li>- by valuing the differences of others</li> </ul>
Displays Authenticity	<ul style="list-style-type: none"> <li>- by being open and accountable to others</li> <li>- by a willingness to learn from others</li> <li>- by maintaining integrity and trust</li> </ul>
Provides Leadership	<ul style="list-style-type: none"> <li>- by envisioning the future</li> <li>- by taking initiative</li> <li>- by clarifying goals</li> </ul>
Shares Leadership	<ul style="list-style-type: none"> <li>- by facilitating a shared vision</li> <li>- by sharing power and releasing control</li> <li>- by sharing status and promoting others</li> </ul>

As extension to transformational leadership, servant leadership shows similarity to transformational leadership and is considered to be a leadership style that positively influences performance. There is also a commonality with authentic leadership which is discussed in the next section.

### 2.2.6 Authentic leadership and performance

Authentic leadership has received considerable attention and research support over the past two decades, especially because of the positive impact this leadership approach has on organisational performance. (Avolio et al., 2004; Gardner et al., 2005; Luthans & Avolio, 2003; May, Chan, Hodges, & Avolio, 2003; Mitchie & Gooty, 2005; Wang, Sui, Luthans, Wang, & Wu, 2014). In understanding authentic leadership, one has to consider the defining characteristics of authentic leaders. At the core is the construct of authenticity. To be authentic one must be true to oneself (Avolio & Gardner, 2005; Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008).

Authenticity is stimulated through the leader's own level of self-awareness, self acceptance, self-knowledge, self-determination, actions, responsibility, authentic relationships as well as

high moral standards (Avolio & Gardner, 2005; Avolio et al., 2004; May et al., 2003; Novicevic, Harvey, Buckley, Brown, & Evans, 2006). This is characterised by transparency, trust, integrity and acting in accordance with his or her own values/moral perspectives (Avolio & Gardner, 2005). Authentic leaders have also been described as optimistic, hopeful, resilient, developmentally oriented and of high moral character. According to Ilies et al. (2005), Kernis (2003), Walumbwa et al. (2008) and Wong and Cummings (2009), authenticity is built through four main constructs. These are self-awareness, relational transparency, internalized moral perspective and lastly balanced processing of information. The associated behaviours of authentic leaders are presented in Table 6 below.

Table 6

*Authentic Leadership Constructs and Associated Behaviours*

Construct	Associated Behaviours
Self-awareness	<ul style="list-style-type: none"> <li>- by understanding one's own strengths and limitations</li> <li>- by understanding one's own emotions and values</li> <li>- by understanding how others sees himself or herself</li> <li>- by understanding the impact on others</li> <li>- by demonstrating a willingness to learn and grow</li> <li>- by accepting constructive criticism</li> </ul>
Relational transparency	<ul style="list-style-type: none"> <li>- by being authentic towards others</li> <li>- by being trustworthy and transparent</li> <li>- by reinforcing a level of openness with others</li> <li>- by encouraging others to share their ideas</li> <li>- by being open to challenge</li> <li>- by allowing others to offer their opinions</li> </ul>
Internalized moral perspective (authentic behaviour)	<ul style="list-style-type: none"> <li>- by maintaining integrity and trust</li> <li>- by aligning one's values with one's actions</li> <li>- by remaining true to oneself</li> <li>- by setting high standards for moral and ethical conduct</li> <li>- by exerting self-control</li> <li>- by considering the intended action and potential outcome</li> </ul>
Balanced processing of	<ul style="list-style-type: none"> <li>- by consulting with others before making an important</li> </ul>

information	decision
	- by seeking out pertinent insights before reaching a decision
	- by carefully analysing all the relevant information before reaching a decision
	- by being rational and objective when making decisions

*Note:* Adapted from Ilies et al., 2005 and Walumbwa et al., 2008.

Studies on the authentic leadership characteristics and behaviours highlighted above show evidence that each contribute to leader effectiveness and work related performance (Avolio et al., 2004; Bandura, 2001; Clapp-Smith, Vogelsang, & Avey, 2009; Peterson & Luthans, 2003; Walumbwa et al., 2008; Wong & Laschinger, 2012). Authentic leaders demonstrate characteristics such as confidence, hope, optimism, resilience, and transparency (Luthans & Avolio, 2003). Authentic leadership theory suggests that leaders who are authentic are able to facilitate higher quality relationships (Avolio et al., 2004; Avolio & Gardner, 2005; Dirks & Ferrin, 2002; Gardner et al., 2005). Their relationships and communication with their followers are open and transparent and characterised by honesty, integrity and high moral standards (Avolio et al., 2004). The exchanges are virtuous in nature and seem to build credibility as well as trust of followers (Avolio et al., 2004; Avolio & Luthans, 2010; Ilies et al., 2005). This enables them to build healthier work environments which in turn leads to active engagement of employees in workplace activities and ultimately higher productivity and sustainable performance (Avolio et al., 2004; Avolio & Gardner, 2005; Dirks & Ferrin, 2002; Gardner et al., 2005). McGregor (2005) also found that this positive exchange between the follower and the leader as well as between the follower and his or her work environment makes a significant difference in the performance of the individual.

Job satisfaction, as discussed in the previous section, is linked to individual and team performance (Ilies et al., 2005). Job satisfaction would be expected by followers of authentic leaders as they demonstrate the behaviours that are associated with job satisfaction such as self-determination, trust, ethical behaviour and high-quality relationships (Brown, Trevino, & Harrison, 2005; Ilies et al., 2005). This includes work related well-being and the authentic leader's focus on facilitating the follower's development and improving their performance (Ilies et al., 2005; Luthans & Avolio, 2003).

Several other studies found a link between the construct self-awareness and leadership performance (Bass & Yammarino, 1991; Church, 1997; Fletcher 1997). Self-awareness and self-regulation are said to be critical behaviours of authentic leaders and impact work performance (Gardner et al., 2005).

Authentic leaders are perceived as positive role models who are trusted as they contribute to a positive organisational climate as well as demonstrate commitment to organisational values and objectives (Avolio & Gardner, 2005; Gardner et al., 2005; Ilies et al., 2007, Luthans & Avolio, 2003). Authentic leadership therefore shows an overlap with characteristics associated with transformational leadership and other forms of positive leadership such as servant leadership and spiritual leadership (Avolio & Gardner, 2005; Avolio et al., 2004; Bass, 1998; Klenke, 2007). Spiritual leadership is discussed in the section to follow.

### **2.2.7 Spiritual leadership and performance**

The study of spirituality in relation to leadership and management is a paradigm that has been growing in popularity in the last decade with literature focussing on the broader context of follower motivational and spiritually-based leadership theories as well as workplace spirituality (Benefiel, 2005; Fry 2003; Fry 2005). Leadership theories that focus on follower motivation and of which several empirical studies are available, are transactional and transformational leadership (Bass, 1999), path-goal leadership (House, 1971), and charismatic leadership (House, 1977). Spiritually based leadership theories which have been extensively researched include that of servant leadership (Greenleaf, 1977, 1978), authentic leadership (Avolio & Gardner, 2005) and lastly with limited empirical research available, spiritual leadership (Fry 2003, 2005).

In understanding workplace spirituality and or spiritual leadership, one must first understand what constitutes spirituality. It is generally accepted that spirituality is an inherent component of human life (Wright, 2000). According to Wheat (1991), and Ashmos and Duncan (2000), spirituality consists of three main components. The first is personal reflection or an introspective practice from a larger context on the events of one's workplace and personal life. This includes being able to make sense of one's own world (sense of meaning) as well as finding purpose in living. The second component is an extension to one's awareness of self as it extends to the awareness of life. This also refers to a feeling of interconnectedness and

belonging (Dhiman & Marques 2011; Giacalone & Jurkiewicz, 2003). The last component according to Wheat (1991) is the ability to demonstrate compassion. Earlier empirical studies in organisational literature on constructs such as meaning and purpose in life, personal motivation, and other behavioural characteristics associated with these constructs, found positive relationships between work motivation and positive work attitudes (De Klerk, 2001; Reker, 1977; Reker & Cousins, 1979; Sargent, 1973). It is therefore important to further explore spiritual leadership and its impact on performance.

Fry's theory of spiritual leadership has been extensively validated in a variety of settings (Fry 2005; Phuong, Khoa, Khanh, & Ho, 2018). According to Fry (2003, 2005), spiritual leadership comprises motivating and inspiring employees through providing them with a compelling vision and an organisational culture based on altruistic values. This will facilitate motivation, commitment and engagement as well as result in a productive work environment where employees feel engaged in the work they do and experience a sense of purpose and belonging. Fry defines spiritual leadership as "... the values, attitudes, and behaviours necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership..." (Fry 2005, pp. 694-695).

According to Reave (2005), spiritual leadership is observable spiritual values and behaviours of a person in a leadership position such as integrity, honesty, humility, and being reliable. This includes being ethical and trustworthy. According to Reave, spiritual leadership is also demonstrated when an individual reflects on his or her own behaviour as well as demonstrates compassion and respect towards others. In Fry's (2003) work, the following characteristics were proposed for spiritual leadership namely; creating a compelling vision, altruistic love as well as hope and faith. Reave (2005) and Kriger and Hanson (1999) proposed a set of characteristics which includes encouraging others, hope, faith, forgiveness, kindness, integrity, honesty, patience, courage, trust, humility, endurance, perseverance, thankfulness, service as well as stillness or peace. These characteristics are considered to be spiritual elements or spiritual values (Fry, 2003; Kriger & Hanson, 1999) with a clear link existing between the constructs of spirituality and effective leadership or leadership performance (Benefiel, 2005; Dent, Higgins, & Warf, 2005; Fry, 2003; Reave, 2005; Yukl, 2010) as well as with emotional intelligence (Goleman, 2004). In order to explore the link between spiritual leadership and performance, the similarity between spiritual leadership, transformational leadership, servant leadership and authentic leadership needs to be

presented. The spiritual characteristics creating a compelling vision, altruistic love as well as hope and faith and the associated behaviours are presented in Table 7 below.

Table 7  
*Spiritual Leadership Characteristics and Associated Behaviours*

Characteristics	Associated Behaviours
Vision	- by making a broad appeal to key stakeholders
	- by defining the destination and the journey
	- by reflecting high ideals
	- by encouraging hope/faith
	- by establishing standards of excellence
Altruistic Love	- by instilling trust and loyalty
	- by demonstrating forgiveness/acceptance and gratitude
	- by demonstrating honesty and integrity
	- by being courageous
	- by demonstrating humility, kindness and compassion
Hope/Faith	- by demonstrating patience and endurance
	- by demonstrating endurance and perseverance
	- by doing what it takes to get things done
	- by pursuing and implementing goals that will stretch oneself or others
	- by expecting victory and reward
	- by demonstrating and expecting excellence

*Note:* Adapted from Fry, 2003.

Research suggests that spiritual leadership and transformational leadership are inter-related and that some of the qualities overlap (Grant, 2005; Marinoble, 1990). Transformational leadership, the most prominent leadership theory in research, focuses to varying degrees on the physical, emotional and psychological dimensions of human interaction within a working environment. Transformational leadership refers to the process in which leaders motivate

their followers by promoting the acceptance of the collective objective rather than focusing on their own self-interest. This is achieved through idealised influence, inspirational motivation, intellectual stimulation and individual consideration and lastly setting high expectations for work performance (Bass, 1985; Bass, 1998; Judge & Piccolo, 2004; Wang, Law, Hackett, Wang, & Chen, 2005). The means used to influence followers is to offer a compelling vision that attracts followers and appeals to high ideals and moral values in order to create work that gives meaning and an environment that satisfies the followers whilst driving a culture of performance (Friedman, 2004; Purvanova, Joyce, Bono, & Dziewieczynski 2006). According to Reave (2005), similar to transformational leaders, spiritual leaders also attempt to give meaning to the work their followers do. A further similarity is in spiritual leaders giving of themselves to motivate others (Brock & Grady, 2004; Komives, Lucas, & McMahon, 1998) as well as having a high moral character and fostering mutual trust and respect between the leader and his followers (Conger, 1994).

Servant leadership as a construct is presented in the works of Robert Greenleaf (1977; 1998). According to Greenleaf, the servant-leader demonstrates a natural inclination to serve and stresses the importance of developing or elevating their followers. Stone et al. (2004) points out that the focus of the servant leader is on the well-being of the follower. Studies by Liden et al. (2008), Patterson (2003), as well as Wong and Page (2003), indicated that servant leaders are characterised by love for others, humility, altruism, trust and commitment to be a leader. These characteristics offers a set of moral and inspirational qualities and are consistent with spiritual leadership theory (Fry, 2003; Fry, Matherly, Whittington, & Winston, 2007). A positive relationship has also been found between the spirituality of leaders and their servant leader behaviours (Beazley, 2002; Beazley & Gemmill, 2005).

Authentic leaders are portrayed as possessing a high level of self-awareness and self-knowledge which allows for creating a personal point of view as well as clarity about their values, principles and convictions or a strong internalised moral perspective (Avolio, Luthans, & Walumbwa, 2004; Walumbwa et al., 2008). An authentic leader is confident, optimistic, resilient, hopeful, and ethically oriented which allows for relational transparency. This type of leader builds enduring relationships and leads with purpose, meaning and internalised authentic values without coercing his or her followers (Avolio & Gardner, 2005; Luthans & Avolio, 2003). According to Avolio and Gardner (2005), spiritual leadership and authentic leadership share some common features. Both leadership theories emphasise the



importance of the leader's level of self-awareness, being value driven and being authentic in their behaviour. There is also a focus on the relationship between the leader and followers. In both theories this relationship is characterised by trust and respect, loyalty, cooperation and transparency in communication. Shared positive values or attributes are that of humility, optimism, courage, resilience, honesty, altruism, compassion and consideration (empathy), fairness, gratitude and humility (Avolio & Gardner, 2005).

Apart from the similarities with transformational leadership, servant leadership and authentic leadership as discussed in this section, studies show a positive correlation between spiritual leadership, productivity and performance (Fry & Matherly, 2006; Fry & Slocum, 2008; Fry, Vitucci, & Cedillo, 2003; Gibbons, 2000). There are numerous correlational studies as well as evidence that spiritual and performance is related (Markow & Klenke, 2005). According to the research of Dent, Higgins, and Wharff's (2005) as well as Reave (2005), there is a clear connection between the characteristics of spiritual leaders, spiritual values and practices, as well as leadership effectiveness. Research on spiritual leadership also revealed that this leadership approach has a positive impact on a number of individual and organisational outcomes such as organisational commitment, organisational citizenship behaviour, loyalty, job involvement, job satisfaction, employee retention, conscientiousness, productivity, enhanced sales performance and more (Benefiel, 2005; Benefiel, Fry, & Geigle, 2014; Chen & Yang, 2012; Chen, Yang, & Li, 2012; Duchon & Plowman, 2005; Fry & Slocum, 2008; Fry et al., 2005; Kolodinsky, Giacalone, & Jurkiewicz, 2008; Milliman et al., 2003). Kaya (2015) concluded that spiritual leadership is instrumental to organisational performance.

As already indicated, spiritual leaders possess qualities that motivate and inspire their followers such as care, consideration, trust and respect (Cregård, 2017, Fry, 2003; Kriger & Hanson, 1999; Reave, 2005). This, together with being supportive of their followers enable spiritual leaders to influence and motivate their followers, as well as, create a conducive environment which encourages performance (Fry, 2003; Fry & Cohen, 2009). Spiritual leaders are also able to create a sense of membership and well-being which enhances the intrinsic motivation of their followers. This enhances the interest people have for the work they do which in turn leads to job satisfaction and performance (Fry, 2003; Fry, Hannah, Noel, & Walumbwa, 2011; Fry, Latham, Clinebell, & Krahnke, 2017; Ilies et al., 2005; Luthans & Avolio, 2003; Robbins & Judge, 2009). A clear link therefore exists between the constructs of spirituality, spiritual leadership and effective leadership or leadership

performance (Benefiel, 2005; Dent et al., 2005; Fry, 2003; Reave, 2005; Yukl, 2010). Spiritual leadership has also been shown to be a predictor of organisational commitment and productivity (Najafluye Torkamani, Naami, Hashemi Sheykhshabani, & Beshlide, 2015). Apart from the aforesaid, Goleman (2004) furthermore found a link between spiritual leadership, leadership performance and emotional intelligence (Goleman 2004).

Many studies have acknowledged emotional intelligence as a crucial ingredient for the success of a leader (Goleman, 2004; Senior, 1997) and more specifically that of spiritual leadership (Tischler et al., 2007). Furthermore, research on the effects of spirituality, leadership effectiveness and leadership performance show a similarity to the effect of a high level of emotional intelligence (Tischler et al., 2007; Zohar & Marshall, 2001). Stuart and Pauquet (2001) indicated that inherent in spiritual leadership, is the need to be skilled in varying degrees of emotional intelligence. The relationship between emotional intelligence, spiritual leadership and leadership performance is discussed in more detail in the following section.

### **2.3 EMOTIONAL INTELLIGENCE, SPIRITUAL LEADERSHIP AND PERFORMANCE**

Emotions are regarded as a basic function of the human psyche and forms the foundation of human psychology (Salovey & Mayer, 1990), especially in work and organisational psychology (Singh, 2001; Van Rooy & Viswesvaran, 2002), both in theoretical and applied settings. The concept of emotional intelligence was popularised by the work of Daniel Goleman and is considered to be an ability that relates to working life and can be developed (Goleman, 1995; Goleman, 2004). According to Goleman (1995) as well as Dulewicz and Higgs (2000), emotional intelligence impacts work success and according to Joseph and Newman (2010), it is an important predictor for successful job performance. Since then, a considerable number of academic studies were conducted on the concept with many different theoretical viewpoints and definitions on emotional intelligence (Emmerling & Goleman, 2003; Fernández-Berrocal & Extremera, 2006). Emotional intelligence is reflected in spiritual leadership models. Reference to values or emotional intelligence qualities such as compassion, establishing empowering relationships, ability to interact and relate with others (Cashman, 1998; Covey, 2004; Fairholm, 1996; Fergusson & Milliman, 2008; Zohar &

Marshall, 2004), as well as, developing emotional intelligence, and in particular passion, has been made in various spiritual leadership models.

Currently there are several definitions of emotional intelligence in use. The most well-known is that of Mayer and Salovey (1993, p. 433) who define it as "...the ability to monitor one's own and others' emotions, to discriminate among them, and to use the information to guide one's thinking and actions". According to Mayer and Salovey (1997), emotional intelligence is a mental ability concerned with emotions (intra-personal and interpersonal) and the processing of emotional information (cognitive function or reasoning ability).

Denton and Lategan (2003) indicated that Mayer and Salovey's model of emotional intelligence comprises four building blocks in hierarchical order (conceptually related abilities of emotional intelligence). These, according to Mayer, Salovey, and Caruso (2000), are:

- The ability to accurately perceive, evaluate, interpret and express emotions;
- The ability to access, utilise or generate emotions in order to facilitate reasoning and understanding of oneself and or another person;
- The ability to understand the meaning of emotions and the information that these emotions convey; and
- The ability to effectively regulate and manage emotions (in other words to apply self-control) to promote emotional and intellectual growth.

In terms of leadership and performance within the work environment, Van Rooy and Viswesvaran (2002) found that in driving performance, effective leaders demonstrate an ability to manage the organisation's emotional climate, as well as that of employees (Goleman, 1995) whilst displaying sincerity and concern for others (Chu & Murrmann, 2006). Furthermore, when applied to the work environment, emotional intelligence involves the capacity to effectively perceive, express, understand and manage emotions in a professional and effective manner (Palmer & Stough, 2001). The key emotional competencies applicable to the work environment are:

- The ability to recognise and express emotions (refers to the ability to identify one's own feelings and emotional states and the ability to express one's feelings to others);

- The ability to understand the emotions of others (refers to the ability to identify and understand others' emotions and those that manifest in response to situations at work);
- The ability to make appropriate decisions guided by one's emotions (refers to the extent to which emotions and emotional knowledge are incorporated in decision making and/or problem-solving situations);
- The ability to manage one's emotions (refers to the ability to manage both positive and negative emotions in oneself and in others); and
- The ability to control one's emotions (refers to the ability to exercise control over the need to react emotionally when strong emotional states are experienced).

Goleman (1995) as well as Dulewicz and Higgs (2000) supported the view that emotional intelligence is aligned with the concept of competencies. According to Goleman (1995), emotional intelligence comprises of the following competencies: self-awareness, self-control, initiative, emotional resilience, motivation, interpersonal sensitivity, empathy, influence and persuasion, decisiveness, conscientiousness and integrity. These are presented in Table 8 below.

Table 8

*Emotional Intelligence Competencies*

Competencies	Awareness	Skills
Personal Competencies (Intrapersonal)	<b>Self-awareness</b> Emotional self-awareness Accurate self-awareness Self-confidence	Self –control
		Self-management
		Trustworthiness
		Adaptability
		Consciousness
		Initiative
		Optimism
Social competencies (Interpersonal)	<b>Social awareness</b> Empathy Service orientation Organisational awareness Service	Achievement
		Inspiration
		Leadership
		Influence
		Developing others
		Concern

Social cognition	Change catalyst	
	Communication	
	Conflict management	
	Building relationships	
	Building bonds	
	Teamwork	and
	collaboration	

*Note:* Adapted from Goleman, 1995.

Considering these competencies, it is understandable that emotional intelligence is promoted and pursued as a key skill or ability required by effective leaders (Barling, Slater, & Kelloway, 2000; Dulewicz, Higgs, & Slaski, 2003; Gardner, & Stough, 2002; Shipper, Kincaid, Rotondo, & Hoffman, 2003). Goleman (1995), Dulewicz and Higgs (2000) as well as Law, Wong, and Song (2004), further explored how emotional intelligence relates to work success and work performance. Demonstrating emotional intelligence will enable leaders to develop productive relationships at work (Goleman, 2000) as well as positively influence productivity and work performance (Bachman, Stein, Campbell, & Sitarenios, 2000; Bar-On, 2001; Goleman, 1996; Tischler, et al., 2007; van Rooy & Viswesvaren, 2004).

According to Goleman, "... emotional intelligence can be seen as the ability to master emotional competencies such as self-control, initiative, empathy, inspiration, political savvy and cooperation" (Goleman, 1995; Denton & Lategan, 2003, p. 17). These emotional competencies impact an array of work behaviours, including employee commitment, engagement and performance (Cherniss, Goleman, Emmerling, Cowan, & Adler, 1989; Zeidner, Matthews, & Roberts, 2004). Research further showed a relationship between emotional intelligence, its constructs, spirituality and spiritual leadership (Agrawal & Khan, 2015; Tischler et al., 2007; Zohar & Marshall, 2001) and the interrelatedness of emotional intelligence and spirituality (Agrawal & Khan, 2015) as well as with authentic, servant and transformational leadership (Hartsfield, 2004; Greenleaf, 1977, Page & Wong, 2000). To better understand this dynamic, a better understanding of spirituality is required. This is discussed in more detail in the next chapter.

## 2.4 CHAPTER SUMMARY

This chapter has provided a review of the literature on leadership and the pivotal role leaders play in organisational performance. While it is difficult to define leadership, it is one of the most frequently studied topics in organisational sciences. It is evident that leadership is a popular concept and a rich body of knowledge about the subject matter exists. Leadership has been explored by professionals, researchers in the fields of psychology, sociology, anthropology, religion, politics, and business. Literature presents the evolution of leadership from a focus on task or goal achievement through others, to a more people and transformational perspective. In this chapter, the behavioural characteristics or traits associated with effective leaders who drive organisational performance were also identified as well as the leadership approaches that are most commonly linked to leadership performance. Finally, the researcher presented a broad overview of performance and the relationship with leadership including the commonalities of each leadership approach with spiritual leadership, emotional intelligence and spirituality.

In the next chapter the researcher explores spirituality and consciousness in providing sufficient understanding of what constitutes spiritually conscious leadership and the ways in which it ties to leadership within an organisational setting.

## **CHAPTER 3**

### **SPIRITUALITY, CONSCIOUSNESS AND SPIRITUALLY CONSCIOUS LEADERSHIP**

The aim of this chapter is to review the literature available on spirituality and consciousness and not to redefine or prove the correctness of the various construct definitions. The intent is to expand existing knowledge regarding these constructs in relation to the workplace, leadership and performance. The constructs of spirituality, consciousness, spirituality within the workplace and most importantly what constitutes spiritually conscious leadership are discussed in order to gain an understanding of the interrelatedness of these constructs as well as the impact thereof on performance. A logical starting point is to clearly define spirituality and consciousness. This chapter concludes with a discussion of the relationship between spirituality, consciousness and leadership performance.

#### **3.1 SPIRITUALITY**

Spirituality is fundamental to human experience. It does not mean the same thing to all people, as it is a concept or principle that originates from inside an individual and each person has his or her own inner motivation and truth (Guillory, 2000; Holland, 1989; Krishnakumar & Neck, 2002). According to Korac-Kakabadse, Kouzim, and Kakabadse (2002), this reflects an inner consciousness or awareness within individuals of a connectedness between themselves and the external world.

Traditionally, spirituality was regarded as part of religion with each religion defining and practicing spirituality in its own way (Krishnakumar & Neck, 2002). Spirituality in the religious sense refers to one's personal experience of a Higher Power or Deity such as God, Allah, Jesus, the Transcendent etcetera. (Markow & Klenke, 2005; Tischler, Biberman, & McKeage, 2002). This perspective is no longer applicable as literature, especially more recent literature, clearly indicates that religion and spirituality are two different concepts and can be studied separately (Bell & Taylor, 2001; McClain, Rosenfeld, & Breibart, 2003; Milliman et al., 2003; Mitroff, 2003; Mitroff & Denton 1999; Newman, 1993; Saroglou & Muñoz-García, 2008; Woodhead, 2011). Where religion is seen as identifying people through dogma with its emphasis on formal structure, spirituality, is considered a basic human experience that can be learned, understood and incorporated into the work environment (Senge, 1990). Yukl (2010)

also pointed out that spirituality should not be constrained by the doctrine of any one particular faith or religion. Furthermore, the religious view of spirituality has been rejected as organisations need to remain neutral regarding the belief systems or the faith of its employees (Korac-Kakabadse et al., 2002). The current study attempted to uncover the possible subtle and complex relations between spirituality, consciousness and leadership performance. This does not require an affiliation with traditional religion as one can still be spiritual without being religious (Elkins, Hedstrom, Huges, Leaf, & Saunders, 1988). As such, for the purpose of this study, spirituality is not viewed as a construct inclusive of religion, but rather as a much broader construct, which is, inclusive of aspects such as having a deep sense of a connection to the universe, as well as, a living force or Higher Power, connection to one's mind, will, feelings and also to the external world. The awareness of such a connection is echoed in the definitions of spirituality which are unpacked in the following section.

### **3.1.1 Definitions of spirituality**

With theory development of spirituality still in its infancy, there is a lack of clear or generally accepted conceptual and operational construct definitions of spirituality (Dent et al., 2005; Hicks, 2002; Kolodinsky et al., 2004; Markow and Klenke, 2005). Multiple individualised definitions of spirituality are offered by different authors. Moreover, the terms 'spirituality', 'spiritual' and 'spirit' are quite disparate in the way these are used. According to Reave, (2005), spirituality is expressed through spiritual values (i.e., integrity, trust, ethical influence, honest communication, and humility) as well as spiritually influenced behaviours (i.e., respect, being fair and just towards others, demonstrating compassion, empathy, care and concern for others, listening actively and responsively, appreciating the contributions of others, and engaging in spiritual practice without ulterior motives). In order to define and conceptualise spirituality, definitions from various sources are reviewed in order to identify various themes that are common to a number of sources. These are presented in Table 9 below:



Table 9

*Reference to Spirituality in Current Definitions*

<b>Author</b>	<b>Definition Refers To</b>
Ashmos and Duchon (2000:140)	awareness and acceptance that we derive meaning from our work and our connectedness with others
Block (1993, p. 48)	living in accordance to one's own values and finding meaning in what we do as well as honouring a Higher Power in the process
Booth (1984, p. 141)	connectedness with the universe and interconnectedness with all people
Conger and Associates (1994, p. 10)	connectedness with the presence of a Higher Power in our lives and universe and transcending ourselves beyond our self-interests and extending our vision and feelings beyond the ordinary
Elkins et al., (1988, p. 10)	inner consciousness and connectedness with a transcendent dimension characterised by values which extends the self
Ellison (1983, p. 338)	finding purpose and meaning beyond oneself and your immediate external environment
Fairholm (1998, p. 117)	accepting and living according to universal values which is believed to guide and judge one's everyday decisions and actions
Fry (2003, p. 29)	acknowledging the presence and relationship with a Higher Power that affects the way in which we operate in this universe
Furman, Benson, Canda and Grimwood (2005, p. 772)	a search for meaning, purpose and morally fulfilling relations with self, other people, the encompassing universe, and ultimate reality
Gallegos Nava (2001, p. 128)	experiencing the transcendence and essence of existence of everything sacred on a personal level
Janis (2008, p. 12)	a personalised or individual experience and relationship with a Higher Power
Kelly (1995, p. 4)	personal experience of the transcendent connectedness with the universe
Legere (1984, p.	the attempt to understand things or to find meaning in life through

378)	contemplation and action whilst feeling and understanding the divine presence
Lewis and Geroy (2000, p. 684)	sensing that there is something beyond the self and actively attempting to harmonise one's life with the transcendence
Lyon (2004, p. 10)	the realisation that our spirit is an integral part of who we are, what we do, our work and success in life
Mitroff and Denton (1999, p. 83)	the feeling of connectedness with oneself, others and the entire universe
Moberg (1984, p. 351)	the inner resources or consciousness which guides a person's conduct and which is connected to all aspects of life
Pargament and Mahoney (2002, p. 647)	the effort of discovering and holding on to that which is sacred
Sheldrake (2007, p. 2)	an idea or vision of the human spirit and what one needs to do to achieve one's full potential
Solomon (2002, p. 12)	an inner awareness that goes beyond our self-interest and transcends everything
Staude (2005, p. 256)	a connectedness or sense of oneness with self, others, nature and to a greater sense of meaning or presence as well as transcendent values associated with creativity, play, love, forgiveness, compassion, trust, reverences, wisdom and faith
Turner (1999, p. 41)	an awareness of oneself that transcends the survival instincts of one's own mind
Wheat (1991, p. 92)	an awareness of and a connection to other living things and life itself as well as the personal evaluation, experience and a compassionate response to a context which transcends oneself
White (2000, p. 1)	connection reflecting transcendent values such as love and compassion with ourselves, with others and with our external environment
Wilson (2008, p. 18)	the individual experience of the transcendental relationship

From the above, it is evident that spirituality is interpreted differently by different authors but that there is agreement and commonality on key components. Agreement exists that

spirituality refers to four components namely an awareness that we transcend ourselves, a connection with our external world and transcendent values, the relationship with a Higher Power and embracing the spirit in an attempt to achieve our full potential. These four components are defined by Westgate (1996) as:

- An inner awareness or consideration of the larger context beyond life's rational aspects (self-transcendence);
- Upholding intrinsic values and living a life without ulterior motives;
- Sensing or finding meaning and purpose in life; and
- Experiencing a sense of community or connectedness with others and with a Higher Power.

Spirituality is an individual journey of experience, discovery, meaning making and transcendence which ultimately culminates in the emotional and behavioural expressions thereof within a larger context (Biberman & Whittey, 1997; Cavanagh, 1999; Dale, 1991; Kahnweiler & Otte, 1997; Mitroff & Denton, 1999; Neck & Milliman, 1994). This experience is however, no less real to the individual.

Spirituality and living according to intrinsic spiritual values and attitudes are seen as not only having a positive effect on one's personal life, but also on an individual's work life as well as on job performance. In the next section, spirituality is discussed as it relates to the workplace.

### **3.1.2 Spirituality in the workplace**

Given the increased complexity in the landscape of the world of work with factors such as globalisation, diversity, competition, restructuring, downsizing and other macro environmental factors, the nature of work appears to have changed fundamentally. Employees are feeling increasingly stressed, anxious, insecure and demoralised (Bell & Taylor, 2001; Greenhaus, Callanan, & Godshalk 2010; Greenhaus & Callanan 2013; Rutte, 2003; Velciu, Drăgoiu, & Mladen, 2010). Organisations on the other hand require employees to have increased focus, commitment, tenacity, personal motivation and resilience to drive quality, productivity and profitability for the organisation whilst they experience a sense of purpose in the goals that they achieve. This implies a need to rethink the current approach to employees and their work as employees are now searching for meaning and significance in

the work that they do that transcends mere economic exchanges. They are searching for ways to connect and integrate their work lives with their needs to experience and express their spiritual needs. Research suggests that spirituality is an integral part of work and that workplace spirituality results in improved performance. (Miller, 1998; Petchsawanga & Duchon, 2012; Rajappan, Nair, Priyadarshini, & Sivakumar, 2017; Tischler et al., 2002; van der Walt & de Klerk, 2015). Leaders therefore need to embrace and encourage spirituality in the workplace.

The various perspectives and definitions of spirituality as well as the agreement on the themes or components for human spirituality as set out in the previous section, allow us to consider what an operational definition of workplace spirituality (from an organisational behaviour and organisational performance perspective) should consist of. Spirituality in general, and in the context of the workplace, is receiving increased attention (Brandt, 1996; Fourie, 2015; Miller, 1998; van der Walt & de Klerk, 2015). Jurkiewicz (2004) indicated that although several definitions and measures of workplace spirituality have been proposed, these are often inconclusive or vague. Most studies on spirituality in the workplace have focused on describing spiritual experiences in the workplace and the effects these experiences have had on people (Dent et al., 2005; Harrington, Preziosi, & Gooden, 2004; McGee, 1998; Neal, 1997; Schutte, 2016). Nonaka and Takeuchi's (1995) study on the importance of Japanese spirituality or inner-self in the work place revealed that in order to understand employees and leaders within the work environment, one must shift one's thinking away from traditional models of spirituality, leadership and organisational management toward a holistic spiritual imperative (Weick, 2001).

Spirituality in the work environment is based on an individual's personal values, experience and a personal philosophy relevant to the context or event (Cavanagh 1999; Kolodinsky et al., 2008; Milliman et al., 2003; Mitroff & Denton, 1999). According to Chopra (2002), the philosophy of spirituality within the work environment encourages the emotions of altruistic love, care, humanity, meaning creation, inner satisfaction and self-fulfilment (Kahnweiler & Otte, 1997; McGee, 1998). The reference to meaning creation here, according to Dehler and Welsh (1994), also refers to being called to action or being energised by the work which energises action. Guillory (2000) as well as Petchaswanga and Duchon (2012) referred to workplace spirituality as our inner consciousness or connectedness with the work we do. Giacalone and Jurkiewicz (2003) explained that workplace spirituality refers to the

transcendent experience of being connected in a way to the work that provides feelings of compassion and joy. Nash and McLennan (2001) and Ashmos and Duchon (2000) supported this definition. They also indicated that employees have an inner life that must be acknowledged at work and that it must be nourished by doing meaningful work that takes place in the context of community. This, according to Delbecq (1999) indicates the participation in transcendent matters.

Apart from the intrapersonal aspects mentioned above, spirituality in the workplace also refers to interpersonal dynamics. Gibbons (1999, p. 4), cited in Milliman et al. (2003), defines spirituality at work as a "... journey toward integration of work and spirituality, for individuals and organisations, which, provides direction, wholeness and connectedness at work". Spirituality here is about a sense of community in working with others as well as having clearly defined goals to bring about a better world for others. This includes challenging oneself and others to be better than our former self, which is manifested in normative expressions, beliefs and attitudes. Milliman et al. (2003) supported this notion. They indicated that workplace spirituality implies a connection or relation with others as well as support, freedom of expression and genuine concern for others. This connection or sense of community with others is a prerequisite for a spiritually friendly work environment (Duchon & Plowman, 2005). In the work of Ashmos and Duchon (2000), reference is made to an individual's personal responsibility towards others, experience of oneness or unity in the connection with others, the larger context as well as with the inner experience (thought, emotion and sensation) of the event. This perspective also refers to the individual's perception of life being greater than just their personal experience of daily life and the individual being able to draw meaning from events and having goals worth pursuing. Current definitions of workplace spirituality and associated themes are summarised in Table 10 below:

Table 10

*Definitions of Workplace Spirituality*

Author	Definition Refers To
Ashmos, Duchon, and Laine (1999)	being valued as individuals whilst working together as well as having an inner life which is nourished by or nourishes

	meaningful work which facilitates personal growth and enables a sense of community
Fry (2005)	an inner life experience within the context of a community which nourishes and is nourished by self-transcendence
Giacalone and Jurkiewicz (2003)	a transcendental experience through work which facilitates a sense of connectedness and provides joy and compassion
Gibbons (2001)	searching for direction and meaning whilst feeling connected to oneself, others and to the universe in a transcendental experience
Lamont (2002)	taking a holistic approach thus leveraging diversity as well as encouraging creativity and emphasizing a sense of community or connection
Pfeffer (2003)	doing interesting and meaningful work through which employees can derive a sense of purpose, personal growth and development as well as competence and mastery and lastly which offers an opportunity for connection with their co-workers and living a harmonious and integrated life
Rego and Cunha (2008); Rego, Cunha, and Oliveira (2008); Rego, Cunha, and Souto (2007)	having a sense of community and contribution to society, alignment with organisational values and as such enjoyment for the work the employee does as well as having opportunities for an inner life
Smith (2004)	the idea that work is a spiritual path which offers an opportunity to grow as well as contributing to society in a meaningful way

*Note:* Adapted from the Work of Lean, 2012

Given that this study focuses on the spiritual aspects of leaders and the impact thereof on performance, the definition of workplace spirituality by Marques (2006) was selected to be most appropriate for the purpose of this study. According to Marques (2006):

“... spirituality in the workplace is an experience of interconnectedness and trust among those involved in a work process, engendered by individual goodwill; leading to the collective creation of a motivational organisational culture, epitomized by

reciprocity and solidarity; and resulting in enhanced overall performance, which is ultimately translated in lasting organisational excellence” (p. 885).

This definition of workplace spirituality connects to the following themes:

- Sense of community or connection (interconnectedness, membership as well as care and consideration towards others);
- Opportunities for an inner life (virtuous values and principles, authenticity and wholeness);
- Sense of fulfilment through work (having a sense of purpose and meaning);
- Enjoyment and creativity through work (resulting in enhanced performance and excellence); and
- Opportunities for personal growth (competence, mastery as well as performance).

Research on workplace spirituality revealed that there are benefits of a more spiritual workplace. Workplace spirituality produces positive personal outcomes such as increased emotional well-being of employees. This stems from a sense of belonging as well as from a sense of meaning in the workplace (Davis, Kerr, & Kurpius, 2003; Fry & Slocum, 2008). According to Fry et al. (2011), this sense of emotional well-being also stems from a sense of harmony created in the care, concern and appreciation demonstrated for self and others by their leaders. In research by Fairholm (1996), Fry and Slocum (2008) as well as Reave (2005), emotional well-being had a positive relationship with job satisfaction and employee commitment as well as productivity. Results also showed that experiencing emotional well-being at work decreases stress, burnout, absenteeism and turnover (Fry, 2003, 2005; Giacalone & Jurkiewicz, 2003).

In the work by Krishnakumar and Neck (2002), workplace spirituality is presented as facilitating an experience of personal fulfilment and satisfaction of employees which in turn enhances employee attitudes such as sense of commitment and job satisfaction. This sense of commitment enhances both personal and organisational performance. Workplace spirituality therefore does not only produce positive personal outcomes, but also positive outcomes for the organisation such as increased personal and organisational performance and a decrease in absenteeism and staff turn-over (Fry & Slocum, 2008; Neck & Milliman, 1994; Reave, 2005).

Workplace spirituality has the potential to expand an employee's consciousness which in turn breeds awareness and intuition. This is linked to increased creativity and an enhanced ability to resolve problems (Freshman, 1999; Guillory, 2000). Burack (1999) supported the idea that workplace spirituality and encouraging employees to be spiritual at work improves problem solving.

These and other organisational outcomes mentioned above are further unpacked in the section on spirituality and performance, but first, spirituality in relation to leadership is discussed in the following section.

### **3.1.3 Spirituality and leadership**

The study of spirituality in relation to the workplace, as well as, leadership and management, has been growing in popularity in the last decade. According to Wilson (2008) and Naidoo (2014), spirituality cannot exist independently in organisational settings and needs to be embraced and promoted by the leaders of the organisation. Spiritual leadership is therefore necessary to lead and manage employees of the future and to ensure that a spiritual workplace is cultivated in which leaders are able to drive performance and organisational success.

The definitions of workplace spirituality in the previous section show a striking parallel with the theoretical underpinnings and components of spirituality. In some leadership and management theories commonality exists between spirituality, spiritual leadership, transformational leadership (Hartsfield 2003), servant leadership (Kreitner & Kinicki, 2001; Maslow, 1954; Quatro, 2004) and authentic leadership (Novicevic et al., 2006; Thompson, 2004). These commonalities were presented in the previous chapter.

Based on Fry's (2003) definition of spiritual leadership, an effective leader is a spiritual leader and should focus on the spiritual needs of all employees in order to ensure organisational success and performance. From this definition the spiritual leadership theory and casual model of spiritual leadership were developed. This theory was developed within an intrinsic motivation model and is linked to theories of workplace spirituality and spiritual survival such as faith, hope and altruistic love. According to this model, hope and faith are the origin of the belief that one's goals will be achieved (Fry et al., 2011). Fry's (2003) model also incorporates the need to create a compelling vision as a criterion for success. According



to Fry (2003), in articulating a compelling vision a leader is able to produce a sense of calling. This gives employees a sense of meaning and purpose as well as a feeling of making a difference. Hope and faith further add to the conviction that the goals or rewards are reasonable and attainable. This improves overall commitment, productivity, continuous improvement, ethical and spiritual well-being and personal as well as organisational performance. Fry (2008) offered a revised causal model of leadership after research findings showed that spirituality within the work environment was associated with the leader's own ability to enable or support the inner life or spiritual practices of others in the workplace (see Figure 2). In this model, the source of spiritual leadership is linked to the leader's inner life or spiritual practices. According to Fry (2008), this positively influences the creation of hope and faith as well as the development of a transcendent vision and altruism. To date, this is the only validated theory on spiritual leadership (Fry & Cohen, 2009). Fry's (2003, 2008) causal model of spiritual leadership is presented in Figures 1 and 2 below.

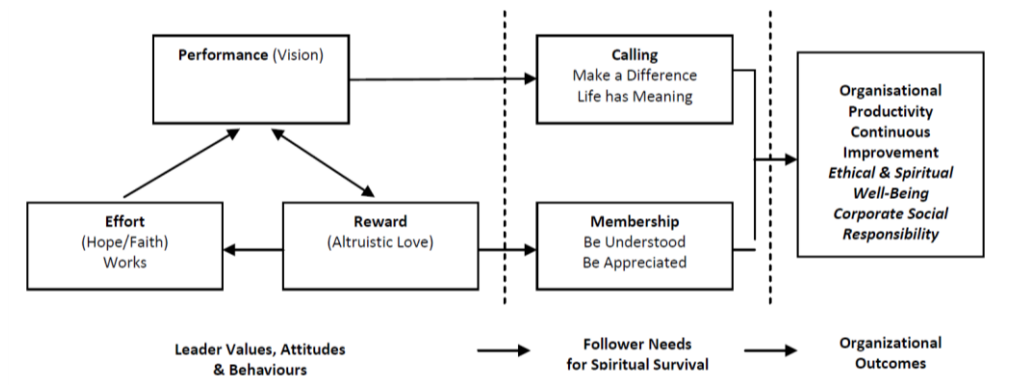
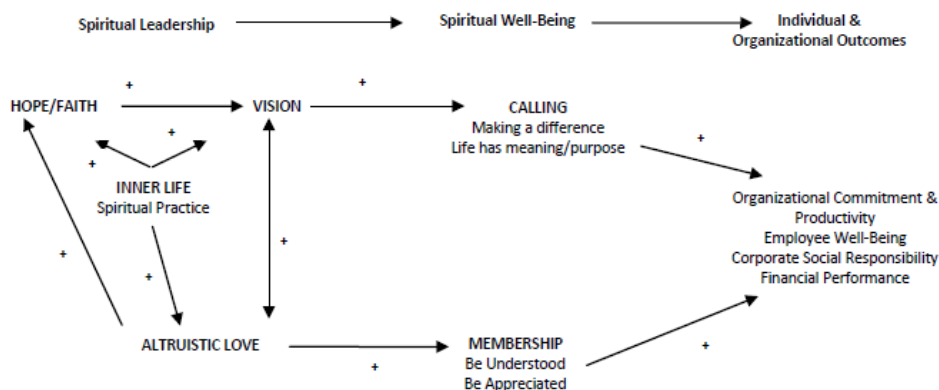


Figure 1: Fry's (2003) causal model of spiritual leadership



*Figure 2: Fry's (2008) causal model of spiritual leadership*

The definition by Covey (2004) indicates that the spiritual leader's responsibility is to transform people at their core and not just changing or controlling their behaviours and actions at a superficial level. Here, the focus is on the leader's ability to influence others. He further emphasised the importance of the relationship the leader has with his or her followers and that the leader should be concerned about the spiritual well-being of his followers. According to Burke (2006) and Reave (2005), spiritual individuals are more likely to demonstrate behaviours associated with spiritual leadership. These are spiritual values such as honesty, integrity, respect for others, humility, fairness towards others, caring, concern and compassion for others, recognising or appreciating the contribution of others and having a reflective or introspective practice (Reave, 2005).

The definition offered by Ferguson and Milliman (2008) is perhaps the most simplistic definition in literature. To them, spiritual leadership is simply "leadership based on spiritual principles" (Ferguson & Milliman, 2008, p. 445). Wilson (2008, p. 25) states that most definitions of spiritual leadership comprises "multiple aspects of personage in the workplace" and that this transcends self-interests.

In the work of Covey (2004) and Reave (2005), the notion of being interconnected was presented. This sense of connectedness is also presented by Korac-Kakabadse et al., (2002) in their definition of spiritual leadership. Interconnectedness refers to the awareness and appreciation that one is firstly connected to ourselves, interconnected with one another and the universe or a greater whole, as well as, with a Higher Power (Dhiman & Marques 2011; Giacalone & Jurkiewicz, 2003; Howard & Welbourn, 2004; Markow & Klenke, 2005; Vaughan, 2002). In terms of spiritual leadership in the workplace, interconnectedness refers to the connectedness between leaders, their employees, the organisation and external community (Covey, 2004; 1998; Fairholm, 1996; Ferguson & Milliman, 2008; Fry & Slocum, 2008; Wolf, 2004). Benefiel (2005) included the connectedness to the universe in his model of spiritual leadership. The awareness and appreciation of interconnectedness according to Fry (2003) can be achieved through reflective practice.

As in being spiritual, spiritual leadership requires a high degree of self-awareness, self-insight as well as self-mastery that is achieved through spiritual practices such as self-reflection. Self-mastery according to Smith (2005), requires knowledge about one's strengths and

weaknesses as well as that of purpose and meaning. Other characteristics demonstrated by spiritual leaders are for example being directed by a higher purpose and having a connection with a Higher Power, being intrinsically motivated, as well as, having a commitment to self-transcendence, a belief and practice of positive principles and values (intrinsic in nature) and being interconnected with a greater reality. Spiritual leaders rely on their intuitive wisdom and emotional intelligence to guide them in their decisions and actions.

As mentioned above, spirituality and spiritual leadership reflect the presence of a relationship with a Higher Power that affects the way in which one operates in the world (Fry, 2003). According to Klenke (2007), people develop a sense of spiritual self in relation to a Higher Power through reflective practice. During reflective practice or introspection, one is evaluating one's own strengths, weaknesses and vulnerabilities to a Higher Power and in doing so a person is able to recognise the sacred and divine within oneself. For Chopra (1994), this does not only relate to the discovery of the power of one's true or higher self, but also increases one's spiritual awareness overall. According to Fairholm (1996) and Cacioppe (2000), this relationship with something intangible beyond oneself offers a guide for understanding oneself, creating meaning and values as well as creating a sense of purpose. This discovery of the higher self, according to Chopra (1994), facilitates the discovery of meaning and purpose in life and makes people unafraid to deal with adversity and challenges.

Purpose according to Milliman et al. (1999) is central to workplace spirituality. According to Fairholm (1996) as well as Biberman and Whitley (1997), spiritual leaders are guided by a higher purpose and ethical values. Having a strong sense of purpose is the primary motivation for one's life (Frankl, 1985) and having a strong sense of purpose inspires others (Robbins, Judge, Odendaal, & Roodt, 2009). Benefiel (2005) and Fry (2005) indicated that having a sense of purpose within the work context can improve the quality of the employees' workplace life which in turn positively influences organisational commitment, work-life satisfaction and ultimately performance.

This parallel nature of spirituality in the workplace and spiritual leadership suggests that workplace spirituality, leadership spirituality and spiritual leadership should be congruent and therefore in combination facilitate the achievement of desirable individual and organisational objectives (Kolodinsky et al., 2004, p. 2). Spiritual leaders are said to be more effective and are able to increase worker satisfaction, motivation, productivity, competence and

performance (Chopra, 2002; Markow & Klenke, 2005). Milliman et al. (2003) posited a view that spiritual leadership is the key indicator in increasing the employees' productivity and performance.

#### **3.1.4 Spirituality, spiritual leadership and performance**

There is an increased interest in the relationship between spirituality, workplace spirituality, spiritual leadership and performance (Fourie, 2014; Giacalone & Jurkewicz, 2003; Karakas, 2010; Naidoo, 2014; Nicolaides, 2016; Reave, 2005; Schutte, 2016; van der Walt & de Klerk, 2015). Numerous studies were conducted in this area which show a positive relationship between workplace spirituality and key organisational outcomes such as opportunities for inner life, a sense of community or belonging, alignment with organisational values, sense of contribution to a larger reality, job satisfaction, growth and development and more (Benefiel, Fry, & Geigle, 2014; Chen & Yang, 2012; Göçen & Özğan, 2018; Rego & Cunha, 2008; Rego, Cunha, & Oliveira, 2008; Rego, Cunha, & Souto, 2007).

Spirituality is concerned with the search for meaning and purpose in life. This is accomplished by establishing and purposefully practicing or living values that will enable an individual to achieve this goal (Frankl, 1984; Jung, 2004). From an organisational perspective, spirituality relates to individuals experiencing a higher level of consciousness, motivation, commitment and connection with one's work and with others (Ashmos & Duchon, 2000; Giacalone & Jurkewicz, 2003; Mitroff & Denton, 1999; Neck & Milliman, 1994).

There is growing empirical evidence demonstrating the link between workplace spirituality and work-related phenomena, such as creativity, honesty, trust, personal fulfilment, commitment and organisational performance (Giacalone & Jurkewicz, 2003; Herman & Gioia, 1998; Mitroff & Denton, 1999; Neck & Milliman, 1994; Tischler et al., 2002; Thompson, 2000). According to Benefiel (2007), employees who experience a sense of trust, respect and consideration feel valued and may develop commitment to their organisation. These factors enhance both personal and organisational performance. Furthermore, employees who are living out spiritual values at work have been shown to care more deeply about the organisation's values and are more likely to take personal responsibility for its success or failure (Brown, 1992). Furthermore, employees working in a workplace that

encourages spirituality feel more connected to their own intrinsic values as well as to others and that of the organisation. This connection has a positive impact on how they engage with their work.

Research conducted by Krishnakumar and Neck (2002), showed that organisations that encourage spirituality enable a greater sense of commitment, personal fulfilment through a sense of purpose and meaning as well as job satisfaction. According to Block (1993) and Hawley (1993) employees working in a workplace that offered a higher sense of purpose and empowerment are more committed and energised to meet their organisation's objectives. This according to Krishnakumar and Neck (2002) has also been shown to improve problem-solving, financial success, organisational performance and enhanced organisational competitiveness.

Organisations led by leaders who adopts a spiritual leadership approach have been shown to improve organisational performance (Cashman, 1998; Covey, 2004). Such leaders believe that employees need to feel inspired by what they are doing and attempts to create a work environment in which employees can experience a sense of belonging and meaningfully contribute to the organisation. This, according to Fry (2005) promotes spiritual well-being in employees as well as a sense of calling which in turn improves organisational performance. Research by Benefiel (2007) showed that organisations led by spiritual leaders were perceived as being more profitable than other organisations (Benefiel, 2007).

From the above it is evident that spiritual leadership provides the essence for improving the capabilities of employees, their productivity and personal growth by setting up an organisational perspective containing the values of love, care, affection, affiliation, wholeness and loyalty which ultimately drives organisational performance (Giacalone & Jurkiewicz, 2003; Herman & Gioia, 1998; Mitroff & Denton, 1999; Neck & Milliman, 1994; Tischler et al., 2002; Tompson, 2000). One should however not lose sight of the fact that spirituality remains an individual experience of one's connectedness with oneself and the external world (Korac-Kakabadse et al., 2002). Spirituality in leadership is conceived by many as an awareness within individuals of a sense of connectedness that exists with their inner selves and their external world that transcends the leader's self-interest (Conger & Associates, 1994; Solomon, 2002). A spiritual leader engages in introspection or reflective thought to consider the connection between their inner self, their relationships and the world of work (Reave, 2005). This includes a transcendent perspective and a level of consciousness on the leader's

own role and responsibility in leading people and organisations as well as their impact on the bigger reality. Expressing spirituality and engaging in reflective thought in relation to a context that transcends oneself is considered an act of human consciousness (Pearson, 1999).

### 3.2 CONSCIOUSNESS

Consciousness is a topic of much philosophical and scientific debate, especially regarding how or where it is produced and the meaning thereof. According to Seager (2007), consciousness is one of the most studied phenomena in human history with three speciality journals dedicated to research related to this phenomena (The Journal of Consciousness Studies, Consciousness and Cognition and Psyche); as well as professional societies (Association for the Scientific Study of Consciousness) and annual conferences (Toward a Science of Consciousness).

Consciousness is most commonly referred to as the quality or state of being aware of an external object or something within oneself (van Gulick, 2004). According to Farthing (1992), consciousness involves a subjective experience, which means that it is directly accessible to the individual whose experience it is. It is not an observable construct and can be best described as some sort of self-reference, either explicit or implicit and is therefore difficult to define. Sutherland (1989) further stated that it is an elusive phenomenon and very difficult to specify exactly what it is, what it does or why it has evolved. According to Seager (2007) and Lewis (2014), the term consciousness has diverse meanings. For the purpose of this study, multiple definitions that contain aspects of awareness are considered. Summaries of some of these definitions are listed in Table 11 below:

Table 11  
*Definitions of Consciousness*

Author	Definition Refers To
Rosenthal (1986)	being aware of the mental state one is in
Farthing (1992:6)	a sense of being awake and aware of oneself and able to actively control one's own thinking processes
Cleermans (2008:10)	having an awareness and knowledge of one's own mental

	state as well as an awareness and knowledge of the world around us
Block (1995:234)	consciousness which is described as two separable aspects with the first being aware and knowing what it feels to be in that state and secondly being able to regulate or control that state
Searle (1997:5)	the different states of sentience and awareness that we experience daily

Common to these definitions is the idea that consciousness is the ability for internal knowing or inner directedness and that it therefore arises from within the individual. According to Lock (1975, p. 115), "...consciousness is the perception of what passes in a man's own mind." As such, consciousness can be described as a higher sense of awareness or a conscious mental state which is a qualitative mental phenomenon and individual experience or inner source of truth. This awareness or consciousness is used for adaptive control in the decisions, behaviour or actions one takes and is therefore closely related to individual learning (Cleermans, 2008) and spiritual intelligence (Edwards, 2001). The notion of consciousness as a mental state is the central theme in the Higher-order theory of consciousness. This is discussed in the section to follow.

### 3.2.1 Higher-order theory of consciousness

The nature of consciousness continues to be a topic of great interest and much debate. The focus of these debates seems to centre around the nature and extent of so-called phenomenal consciousness or in other words, how experiences feel, or what they are like for their subjects (Nagel, 1974). According to Rosenthal (1986), consciousness refers to the mental state one is aware of being in which also relates to a sense of self-awareness and self-knowledge. The attempt to explain consciousness in terms of a higher order mental state, a reflective mental state of self-awareness and thought, is regarded as a higher-order theory of consciousness.

Higher-order theory of consciousness can be divided into two main variants namely higher-order thought and higher-order perception or higher order experience theories (Rosenthal 1986). According to Rosenthal (1986), higher-order thought is considered to be like a

cognitive state as it involves a conceptual component and a thought-like meta-state. Armstrong (1981) and Lycan (1987, 1996, 2001) argued that a higher-order view of consciousness is closer to a perceptual or experiential state which is associated with a kind of inner sense and intra-mental monitoring. Van Gulick (2000) argued that the difference between these two higher-order theories of consciousness is not as important or clear as some may think and according to Carruthers (2000) they are interlinked, with one being a form of the other. According to Carruthers (2000), the conscious mental state or conscious status of an experience relies on higher-order thought processes. Having one conscious higher-order thought results in another higher-order thought which is directed at an inner mental state. This, according to Rosenthal (1986) leads to introspection or self-reflection which are consciousness-related concepts.

### **3.2.2 Consciousness-related concepts**

In literature, consciousness is often referred to as being intimately related to concepts such as awareness, attention, self-awareness and mindfulness (Ocasio, 1997; Weick & Sutcliffe, 2006; Zahavi, 1998) and as such must also account for reflection or introspection. A high-level outline of each concept as it relates to consciousness is discussed below.

#### **3.2.2.1 Awareness**

In the literature, concept awareness is often considered synonymous with consciousness. Awareness relates to how conscious or aware an organism is of itself or its internal environment (within its own body) and/ or external environment (external events or stimuli), and the level of arousal (alertness or vigilance) and wakefulness or level of consciousness of the organism (Humphrey, 1998; Laureys & Tononi, 2009; Lycan, 1995; Roth, 2000).

According to the literature, appreciative organisms are in constant interaction with their environments. During this interactive process, the organism experiences a basic level of consciousness or awareness due to the processing that occurs as a result of the interaction of the organism's nervous system and its immediate environment (sensory experience). This processing results in a basic ability to react to stimuli from the environment or sensory patterns as a result of the stimuli (Bear, Connors, & Paradiso, 2001; Bregczynski & DeYoe, 1999; Kandel, Jessell, & Schwartz, 2000). According to Brown and Ryan (2003), this level of



awareness acts as a radar which continually monitors the organism's environment. This subjective state of awareness of an external object or stimuli within the organism itself is considered to be a level of consciousness (Block, 1995; Searle, 1990).

Awareness also refers to our conscious perception and consists of cognition or the ability to process information about the world in a rational manner by accessing intentions, experiences and events stored in our memory (Chalmers, 1996).

#### *3.2.2.2 Attention*

Attention and consciousness are said to be intimately connected and consciousness is said to reside in conceptualisations such as attention and mindfulness (March & Simon, 1958; Ocasio, 1997; Weick & Sutcliffe, 2006). The concept of attention is used in multiple ways in the most influential theories of attention and consciousness (Ocasio, 1997; Ocasio, 2011; Thornton, Ocasio, & Lounsbury, 2012). According to Zeman (2001), attention is a cognitive faculty and is essential for consciousness. Baars (1997) described attention as the “gatekeeper” to consciousness. In other words, what we focus our attention on enters our consciousness and attention also creates access to our consciousness. Attention therefore overlaps with consciousness and awareness or attentiveness. Attention is that which one is consciously aware of and the focus of one's attention. Everything which is outside our focus of attention according to Velmans (2000) is considered to be preconscious or unconscious.

Attention also refers to a cognitive state wherein internal or external stimuli or information is actively processed as well as the ability to make sense thereof (van Zomeren & Brouwer, 1994; Weick, 1995). The quality of attention (also referred to as mindfulness) influences the quality of one's thinking (Weick & Sutcliffe, 2006). High quality of attention is characterised by optimal arousal and minimal distraction which results in the ability to interpret matters or distinguish phenomena with clarity. Whereas low quality of attention is characterised by confusion and distraction (Semple, 1999).

#### *3.2.2.3 Self-Awareness*

For some, the concept consciousness and self-awareness are similar concepts (Carver & Scheier, 1981; Newen, 2004; Newen & Vogeley, 2003). Self-awareness represents different

cognitive processes or phenomena that occurs in the human mind, as well as the capacity to turn one's view inward and become the object of one's own attention or contemplation (Locke, 1968, 1975). Self-awareness therefore happens as a result of one's consciousness directing its awareness and attention to not only focus on the external environment, but also on one's internal landscape (Carver, 2002; Duval & Wicklund, 1972). According to Armstrong (1993) and Rosenthal (1997), self-awareness is a mental state that is directed towards one's inner states and can therefore be regarded as similar or synonymous to consciousness.

Self-awareness according to Neisser (1997), refers to a mental state where one is aware of being awake and becomes a reflective observer processing self-information. In other words, self-awareness is self-focused attention. During this state one is also aware of one's self-awareness. This according to Neisser (1997) involves a high degree of consciousness.

#### *3.2.2.4 Introspection*

Literature supports the notion that the more self-aware one is, the more one tends to seek self-information through self-assessment, self-evaluation, self-reflection and self-focused attention or otherwise referred to as introspection (Branson, 2006; Duval & Silvia, 2001). According to Chalmers (1996), Lycan (2006) and Rosenthal, (1997) introspection occurs when one becomes conscious of one's thoughts and experiences or mental state and where second-order representations of their properties are generated through active thought from a first-person perspective. Introspection can therefore be regarded as conscious deliberation wherein one must deliberately exercise one's consciousness which are processes that are always present (Branson, 2009). Dretske (1995) and Rosenthal (2000) referred to introspection as an awareness of one's own mental states which is linked to higher order theories of consciousness.

Introspection is a process that generates, or is aimed at generating, knowledge, judgments, or beliefs about one's own mental events, states, conscious experiences or processes, which includes knowledge, judgments, or beliefs about one's desires, evaluations, intentions, emotions and other aspects not related to one's external environment (Goldman, 2006; Hill, 1991; Nichols & Stich, 2003; Schwitzgebel, 2012).

### 3.2.2.5 *Reflection*

Consciousness is also referred to as reflexive capacity, self-reflection and reflexivity (Csíkszentmihályi, 2011; Heinämaa, Lähteenmäki, & Remes, 2007; Kessel, Cole, Johnson, & Hakel 2014). Reflection is regarded as a state of mind which is ongoing and requires conscious thought and practice. Reflection is also synonymous with the terms reflective awareness, reflective consciousness or reflexivity. Reflection therefore entails the critical evaluation and in-depth consideration of external situations and events. Reflection is a cognitive or intellectual function and voluntary or deliberate activity (Blair, 1985; Gavier, 1985; Peters, 1972; Siegel, 1985; Sternberg, 1986) which is both personal and interpersonal in nature (Beyers, 1983; Brookfield, 1987; Hester, 1994; Mezirow, 1990; Saarman, Freitas, Rapps, & Riegel, 1992; Siegel, 1988). Reflection is an internalised process which involves recapturing an event or experience and evaluating or examining it rationally in order to formulate competing ideas or assumptions, analysing the possible consequences, admitting to the feelings and emotions associated to it and ultimately taking control of the situation or adjusting one's own behaviour (Barell, 1995; Mezirow, 1990; Schön, 1983).

Reflexivity as part of the concept of consciousness refers to self-reference or a form of self-perceiving and reflexive deliberation or inner dialogue which is similar to self-reflection (Archer, 2003, 2007). Reflexivity is a conscious state and involves considering one's own role and contributions relevant to an experience or event (Barthers, 1975; Davies, 2000). This also includes the construction of meaning surrounding the event through questioning one's own attitudes, thought processes, values, assumptions, prejudices and habitual actions (Bolton, 2010). Furthermore, reflexivity also entails the reinterpretation of one's own actions in light of newly reconstructed meaning following reflexive deliberation (Davies, et al., 2004; Willig, 2001).

### 3.2.2.6 *Mindfulness*

According to literature, mindfulness is a concept of consciousness and refers to a particular state of mind (March & Simon, 1958; Ocasio, 1997; Rosch, 2007; Thompson & Zahavi, 2007; Weick & Sutcliffe, 2006). Mindfulness is considered to be an enhanced level of attention and awareness and is characterised by purposeful, receptive, reflective and interpretive attention and consciousness of ongoing events and experiences (Brown & Ryan,

2003; Daft & Weick, 1984; Kabat-Zin, 2003; Ocasio, 1997; Weick, 1997). Mindfulness is a present-focused consciousness and therefore does not dwell in the past or focus on the future (Brown & Ryan, 2003; Dane, 2011; Herndon, 2008; Thondup, 1996).

Mindfulness directly involves consciousness and quality attention and is described as the capacity to perceive our world clearly (Kabat-Zinn, 2003; Langer & Moldoveanu, 2000). Awareness as an inherent element of mindfulness does not only focus on the awareness of self but also that of the awareness of others and other external phenomena (Brown & Ryan, 2003; Dane, 2011; Glomb, Duffy, Bono, & Yang, 2012).

The relationship of the consciousness-concepts with consciousness discussed above is evident. Apart from the relationship, this outline also shows the benefit of consciousness and the consciousness-related concepts as the ability to engage in objective, rational, receptive and interpretative conceptual thought which enables adaptive capacity or the flexibility to choose from a range of possible decisions and actions. There is a growing body of research focusing on a number of potential physical and psychological benefits of these consciousness-related concepts (Baer, 2003; Glomb et al., 2012; Semple, 1999; Turunen, 2015; Weick & Sutcliffe, 2006), however, for the purpose of this study, it is important to focus on the relevance of consciousness and the consciousness-related concepts as it applies to an organisational setting. More specifically how performance is influenced when the broader concepts of awareness, attention, self-awareness, introspection, reflection and mindfulness are applied.

### **3.2.3 The need for consciousness in the workplace**

Research findings indicate that there is a lack of active debate, a small body of literature and limited research on consciousness in organisation science (Ferrari, Robinson, & Yasnitsky, 2010; Lewis, 2014). However, some reference to consciousness in an organisational setting is made as it relates to consciousness-related concepts such as attention, awareness or reflective practice (March, 1991; Ocasio, 1997, 2001), sense-making through conscious thought (Weick, 1979), and mindfulness (Weick & Sutcliffe, 2006). In order to understand the impact of consciousness on leadership and performance, one first has to discuss the relevance and impact of consciousness-related constructs as it applies to the work environment.

Many individual and organisational processes and constructs overlap with consciousness; one of which is: attention. Attention as a consciousness-related construct or process of consciousness can be regarded as a central resource in organisations (Thornton et al., 2012). A number of studies focused on attention in an organisational context (Augier, March, & Sullivan, 2005; Cohen, March, & Olsen, 1972; Cyert & March, 1963; March & Simon, 1958; Ocasio, 1997; Thornton et al., 2012; Weick, 1969, 1993, 1995; Weick & Sutcliffe, 2006). Some authors argued that attention is a critical process which influences organisational behaviour (Ocasio, 1997; Ocasio, 2011; Thornton et al., 2012). Ocasio (1997), defined attention in an organisational context as the ability to notice, encode, interpret and focus on time and effort by the organisation's employees and decision-makers on matters and actionable alternatives. According to Dutton and Jackson (1987), the quality of attention determines the decision or action of the decision-maker. They also argued that decisions that are taken following interpretive attention and conscious reflection will incorporate one's beliefs and values resulting in more responsible decisions. Moreover, objectively self-aware individuals are said not only to make responsible decisions, but to make the right or ethical decisions (Copeland, Birmingham, La Cruz, & Lewin 1993; Scheier & Carver, 1983; Wicklund & Ickes, 1972).

In an organisational setting, employees' efforts, decisions and actions are organised according to the requirements of their jobs which are aligned to the overall objectives of the organisation. In order to effectively execute these job requirements or to be seen as performing in line with these expectations requires a sense of responsibility. Consciousness is said to be relevant for responsibility (King & Carruthers, 2012) and a level of awareness is required to be held accountable for one's actions (Smith, 2005). Weick and Sutcliffe (2006) also suggested that awareness and attention contribute to the success or performance within an organisational setting. Csíkszentmihályi (1996, 2008) supported the notion that performance is related to the quality of attention and awareness. He argued that with high quality of attention or controlled attention, employees are in flow and as such experience their work as personally rewarding or fulfilling. This in turn enhances satisfaction and ultimately performance.

As highlighted above, individual and organisational outcomes are highly dependent upon the self-awareness of individuals. According to Cherniss and Goleman (2001), a high level of self-awareness also allows individuals to focus on and acknowledge their strengths and

weaknesses as well as understand their values, motives, desires and aspirations and lastly understanding how one is perceived by others (Mayer, Salovey, & Caruso, 2004). Self-awareness is therefore important for receiving feedback in an unbiased manner as well as for improving oneself (Baunmeister, 2005; Kernis, 2003; Taylor, 2010). Kegan (2003) further postulated that the feedback must entail deep self-reflection and introspection on our external world as well as the behaviours we want to change.

Self-reflection and introspection as a cognitive process is an essential part of problem solving (Ericsson, 2003) and has a positive effect on problem solving (Fox, 2011). When dealing with new or difficult problems, effective problem solvers are said to engage in introspection while they engage with the task at hand. This allows them to evaluate their problem, examine alternative problem-solving strategies as well as their progress and ultimately the need for consultation or support from others (Berardi-Coletta, Buyer, Dominowski, & Rellinger, 1995; Chi, Bassok, Lewis, Reimann, & Glaser, 1989). Furthermore, self-reflection and introspection also allow for an opportunity to reflect on one's contribution and the outcomes thereof (Ellis & Davidi, 2005). Through this introspective analysis, greater self-awareness is obtained (Daudelin, 1996; Seibert & Daudelin, 1999) as well as the awareness of one's performance gap. Apple and Utschig (2009) advocated that this aids in seeing how one can improve future efforts and performance. This critical reflection of one's performance requires a heightened sense of awareness or receptive attention which is closely linked to mindfulness (Brown, Ryan, & Creswell, 2007).

Mindfulness is a topic that has attracted a lot of attention in organisational research over the past decades and is said to have a positive impact on diverse workplace outcomes such as employee well-being, workplace relationships and workplace functioning as well as performance (Brown et al., 2007; Dane & Brummel, 2014; Jha et al., 2015; Quaglia, Brown, Lindsay, Creswell, & Goodman, 2015; Quaglia, Goodman, & Brown, 2015; Tan, 2012; Teper & Inzlicht, 2014; West et al., 2014; Wolever et al., 2012).

A growing body of evidence shows that mindfulness has a positive impact on employee well-being. Studies showed that mindful employees perceived work related pressure as less stressful; practicing mindfulness reduces work related stress and anxiety (Eberth & Sedlemeir, 2012; Foureur, Besley, Burton, Yu, & Crisp, 2013; Weinstein, Brown, & Ryan, 2009; Wolever et al., 2012). Mindfulness practice also promotes the prevention of burnout

and emotional exhaustion (Flook, Goldberg, Pinger, Bonus, & Davidson, 2013; Hülshager, Alberts, Feinholdt, & Lang, 2013; Krasner et al., 2009). The less stressed one is, the more adaptive one will be to situations and as such the more objective one will be able to remain. This ability to effectively cope with stress has a positive influence on overall job satisfaction (Andrews, Kacmar, & Kacmar, 2014; Hülshager, et. al. 2013; Krasner et al., 2009; Oman, Richards, Hedberg, & Thoresen, 2008).

Literature in organisation and management studies suggests that mindfulness affects interpersonal behaviour or social relationships (Baer, 2003; Glomb et al., 2012). Effective relationships are critical for effective teamwork, cooperation and coordination between employees as well as trust, communication, conflict and social networks (Mathieu, Heffner, Goodwin, Salas, & Cannon-Bowers, 2000). It was argued that mindful individuals tend to have higher quality relationships with their colleagues (Epstein et al., 2015; Glomb, Duffy, Bono, & Yang, 2011; Hunter & McCormick, 2008) and that mindfulness increases team cohesion and collective or team performance (Cleirigh & Greaney, 2014). Researchers also argue that mindfulness aids negation and conflict management as mindful individuals present as more stable and is capable of perspective-taking and reducing emotional reactions (Barnes, Brown, Krusemark, Campbell, & Rogge, 2007; Galinsky, Maddux, Gilin, & White, 2008; Krasner et al., 2009).

Literature on mindfulness shows that mindfulness has a positive impact on individual productivity and work performance (Dane, 2011; Dane & Brummel, 2013). Mindfulness results in efficient or stable attention on the task-relevant information which enables individuals to complete tasks more effectively as well as exhibit better task performance and goal attainment. (Brown & Ryan, 2003; Charzisartanis & Hagger, 2007; Good et al., 2015; Smallwood & Schooler, 2015). Stable attention also enables reflective practice which is critical for responsible decision-making (Fiol & O'Connor, 2003; Hodgson 2012; March & Simon, 1958; Ocasio, 1997, 2011; Thornton et al., 2012). Apart from the attention, mindfulness also encourages objectivity and rationality which encourages the exploration of all the facts resulting in accurate, ethical and sound decisions (Brown et al., 2007; Krishnakumar & Robinson, 2015; Rahula, 1974; Smith & Novak, 2004).

Other workplace outcomes that have been shown to be positively impacted by mindfulness includes creativity and innovation (Chaskalson, 2011). Mindfulness has also been linked to

an increase in employee engagement (Leroy, Anseel, Dimitrova, & Sels, 2013) and job satisfaction (Andrews, et al., 2014; Hülshager, et. al. 2013; Irving, Dobkin, & Park, 2009, Saks, 2006) which in turn decreases employee turnover (Dane & Brummel, 2014). During change efforts, mindful employees are more likely to be less resistant to change as they tend to have higher levels of acceptance and use adaptive coping strategies (Bond & Bunce, 2003; Chiesa, Calati, & Serretti, 2011). Better attentional control has also been linked to the ability to quickly detect possible problems as well as making less mistakes and minimising safety concerns (Andrews et al., 2014; Good et al., 2015; Zhang & Wu, 2014).

From the above it is evident that consciousness facilitates the integration of divergent beliefs and attitudes as well as enable better coordination of work-related activities (Levy, 2014). Furthermore, behaviour driven by consciousness enables integrated, more coherent and consistent behaviour which positively influences individual, team and organisational behaviour and performance (Levy, 2014; Ocasio, 1997; Ocasio, 2011; Thornton et al., 2012).

Pandey and Gupta (2008) argued that consciousness within an organisational setting includes spiritual consciousness. Spiritual consciousness within the workplace is concerned with creating existential harmony through meaningful relationships and a sense of purpose or meaning as well as creating an energised workplace that will promote learning and inspiration (Pandey & Gupta, 2008), and ultimately performance. Spiritual consciousness within an organisational setting is also concerned with moral or ethical aspects (Pandey & Gupta, 2008; Pruzan, 2001) as well as corporate responsibility and sustainability (Dibrell, Craig, Kim, & Johnson 2015; Laszlo, Laszlo, & Dunsky, 2010). The levels of spiritual consciousness of leaders have also been linked to the organisation's results or organisational performance (Harung, Heaton, & Alexander, 1995; Harung, Travic, Blank, & Heaton, 2009; Young, 2002). Spiritual consciousness as it relates to leadership and leadership performance is discussed in the section to follow.

### **3.3 SPIRITUALLY CONSCIOUS LEADERSHIP**

In an increasingly complex world of work there is a call for a new breed of leaders (Santiago, 2018). Leaders of the future will be required to transcend their outmoded mind-sets and perspectives on leading people, organisations and society. In order to drive positive change and transformation, these leaders must be able to drive and achieve superior financial



performance and long-term value creation through people. This entails leadership focusing on love, care and, compassion, and is based on the power of purpose and wisdom. This indicates a call for spiritual conscious leadership. Spiritual leadership has been discussed both in this chapter and in Chapter 2. The focus in this section is on conscious leadership, the relationship that exists with spiritual leadership and leadership performance.

### **3.3.1 Consciousness and leadership**

As previously mentioned, limited research and a small body of literature on consciousness as it relates to leadership exist (Ferrari et al., 2010; Lewis, 2014). However, there are studies showing the relationship between consciousness-related concepts and leadership as well as performance in an organisational setting (March, 1991; Ocasio, 1997, 2001; Weick, 1979; Weick & Sutcliffe, 2006). These concepts include self-awareness, attention, introspection, self-reflection, reflexivity and mindfulness.

Self-awareness has been identified as a prerequisite for transformational, authentic and spiritual leadership and has been used to distinguish between high and average performing leaders (Avolio & Gardner, 2005; Barling et al., 2000). It is also considered one of the most essential interpersonal skills for effective leadership (Fleenor, Smither, Atwater, Brandy, & Strum, 2010; Hernandez, Luthanen, Ramsel, & Osatuke, 2015). Freedman and Everret (2004) indicated that self-awareness is furthermore a critical competency associated with workplace emotional intelligence which in turn is crucial for effective leadership and sustaining high performance. Moreover, increased awareness and self-awareness can lead to a multitude of leadership and organisational outcomes. For example, leaders who are aware of their own values and beliefs are able to use this knowledge or understanding as a guide to making better decisions or to influence their actions and behaviour (Kark & Van-Dijk, 2007; Thomas, Dickson, & Beliese, 2001). From literature, leaders demonstrating high levels of self-awareness also demonstrate the following:

- An understanding of their strengths and development areas (Avolio, 2005);

- Ability to acknowledge their own mistakes (Atwater, Ostroff, Yammarino, & Fleenor 1998);
- Willingness to consult with others or draw on the expertise of others in areas that are known to be a development area or considered to be a weakness (Goleman, 2000);
- Keen awareness and understanding of their impact on others (George, 2000);
- Ability to create effective interpersonal relationships with their followers as well as instil a level of trust and gain cooperation from their followers (Diggins, 2004; George, 2000);
- Ability to create follower satisfaction and through this ensure follower success and performance (Muenjohn, 2011);
- Objectivity and being less rigid in decisions making (George, 2000); and
- An ability to make more effective decisions (Atwater & Yammarino, 1992).

Effective decision making is critical for business. According to Davenport (2001), a leader's attention is an important determinant of his or her ability to make decisions that would drive business success. Research has shown that the modern office environment is characterised by information overload which results in attention fragmentation as well as an increase in attention deficit traits which negatively impact a leader's ability to perform (Hallowell, 2005). Given that leaders deal with competing priorities, ambiguity and complexity, it is important to be able to focus their attention, demonstrate self-discipline and resist impulses in order to maintain focus. Leaders that show the ability to maintain attention and focus are not easily distracted and as such more likely to focus on the task at hand and is therefore considered to be more diligent (Anderson, Krajewski, Goffin, & Jackson, 2008) as well as more engaged in their work (Zecca et al., 2015). Leaders with deliberate attention, otherwise referred to as mindfulness, are able to focus on worthwhile and attainable achievements in an effort to achieve the desired future state which in turn has a positive impact on the performance of their followers (Reb, 2013; Reb, Narayanan, & Chaturvedi, 2012). Changing reality into a desired future state is one of the roles of a leader (Greenwood, Raynard, Kodeih, Micelotta, & Lounsbury, 2011) which requires deliberate reflexive thought or self-reflection in order to effectively evaluate situations and determine the right course of action to take (Kessel et al., 2014).

Self-reflection is a cognitive process that uses introspective analysis whereby an individual engages in honest, deliberative reflexive thought and self-inquiry (Kessel et al., 2014). During this self-reflective process a leader becomes fully aware and informed of his or her own beliefs, values and preferences, obtains greater self-awareness and contemplates actions and decisions (Daudelin, 1996; Seibert & Daudelin, 1999). For leaders, this coherent and comprehensive self-reflective process helps them to enhance their moral integrity thereby making sound decisions and acting ethically. In other words, self-reflection and introspection enable leaders to objectively evaluate situations so as not to fall victim to manipulation or give in to short-term urges. According to Shaw (2008), action and reflection are significant elements of a leader's role. Self-reflective insights are required especially in considering the areas in which they themselves need to improve on but are also used to inform improvement efforts or corrective action to act more effectively in dealing with complexity in future (Ashford, Blatt, & VandeWalle, 2003; Daudelin, 1996).

In dealing with complexity or times of turmoil and crisis, mindfulness practices have shown to be extremely relevant particularly in high-stress professional environments (Davidson et al., 2003) and for leaders in organisations (Miller, 2008). Through mindfulness, leaders are able to increase their resilience and adaptive capacity which in turn enables more effective performance (Hülshager et al., 2013; Sauer & Kohls, 2011). This reduction in stress aids problem-solving and decision making (Sauer & Kohls, 2011; Senge, Scharmer, Jaworski, & Flowers, 2004) and has also been linked to enhanced creativity and innovation (Benson, Proctor & DeMunn 2003; Levinthal & Rerup, 2006; Senge et al., 2004).

Mindfulness as a trait in leaders is positively associated with performance outcomes as well as several measures of employee wellbeing and employee performance (Brown & Ryan, 2003; Dane & Brummel, 2014; Glomb et al., 2011). Mindfulness also enhances other leadership skills, such as self-reflection or introspection, self-leadership, emotional intelligence and attention (Brown & Ryan, 2003; Epstein, 1999). Mindfulness enables leaders to be fully present, aware about themselves and their impact on people as well as focused on achieving personal and organisational goals or objectives.

Uhl-Bien (2006) and Reb et al. (2012) suggested that mindfulness enables leaders to build high quality relations with their employees and be more in tune with them. As a result, leaders are able to support their employees' needs, resulting in more satisfied employees as

well as enhanced performance (Reb, Narayanan, & Chaturvedi, 2014). Moreover, the leader-employee relationship of mindful leaders is mediated by authentic functioning which has also been found to positively influence employee engagement (Leroy et al., 2013). The effects of mindfulness are evident in how mindful leaders relate to their employees. The effect is evident within other interactive situations, such as collaboration, effective team management, interpersonal communication and negotiation (Block-Lerner, Adair, Plumb, Rhatigan, & Orsillo, 2007; Good et al., 2015; Kopelman et al., 2012; Sadler-Smith & Shefy, 2007).

From the above it is evident that awareness, attention, self-reflection or introspection and mindfulness positively impact leadership. Moreover, these concepts or modes of consciousness positively impact a leader's ability to show self-insight, lead intentionally as well as to act rationally, with integrity and consciously whilst driving business performance.

### **3.3.2 Spiritual consciousness and leadership or spiritually conscious leadership**

As discussed in Chapter 2, there are numerous definitions of leadership in literature. Also discussed were the leadership behaviours and its influence as well as the characteristics of effective leaders as presented in each leadership theory. From the research it is evident that these characteristics impact the effectiveness of leadership and subsequently leadership performance (Hogan & Kaiser 2005; Judge et al. 2002). A common understanding of leadership is that it entails the ability to influence people as well as steer their collective efforts towards a common goal as well as achieve individual, team and organisational performance (Harris & Muijs, 2005; Van Niekerk, 1995). In the previous section spirituality and consciousness were discussed as it relates to leadership and performance.

From the discussion on spirituality, it is evident that one can describe spirituality as one's inner consciousness or the awareness of one's interconnectedness with one's inner self, the external world and the divine (Korac-Kakabadse et al., 2002; Krishnakumar & Neck, 2002). Although a distinction can be made between consciousness and spirituality, consciousness and consciousness-related concepts are closely related to spirituality (Emmons, 2000). Pretorius (2016) suggested that spiritual consciousness transcends the ordinary of both spirituality and consciousness and includes a conscious awareness of the divine or higher power. Spirituality according to Emmons (2000) is also described as a heightened intelligence and according to Mayer (2000) it can be regarded as heightened consciousness or

spiritual consciousness. Spiritual consciousness according to Mayer (2000) entails the following:

- The capacity to transcend one's existence (attending to the unity of the world);
- The capacity to consciously enter heightened spiritual states;
- The capacity to attend the sacred in everyday activities, events and relationships;
- The capacity to structure one's consciousness in such a way that problems are seen in the context of life's ultimate concerns; and
- The capacity to desire to act as well as acting in virtuous ways (which includes displaying compassion, expressing gratitude and forgiveness towards others as well as to be humble).

Spiritually conscious leaders navigate in and are grounded and comfortable in the spiritual and physical domains concurrently. They are therefore leaders who are truly in service of others and who have a higher state of consciousness about being and his or her connectedness with self, others and a divine power with a heightened awareness of what is needed for the whole of humanity and are able to take responsible action as a result of that awareness. Spiritual conscious leadership also refers to the conscious and deliberate process whereby leaders consider the impact of their own leadership effectiveness in the execution of leadership and organisational objectives (Bell, 2006).

### **3.4 CHAPTER SUMMARY**

This chapter provided a review of the literature on spirituality and the relevance of spirituality in the workplace as well as how it relates to leadership and performance. It is evident that there is a rich body of knowledge on spirituality that has been explored by psychologists, sociologists, anthropologists, religious scholars, political scientist, business management thinkers, and many more. Various perspectives and definitions were also presented about consciousness and although consciousness is a topic of much philosophical and scientific debate, limited research exists in an organisational context. Consciousness related concepts in relation to the workplace, leadership and performance were subsequently discussed. This chapter concluded with a brief presentation of spiritually conscious leadership. While it is difficult to define spiritually conscious leadership, it is presented as a leadership style critical to lead in a disruptive and accelerating world.

The next chapter contains a discussion about the research methodology that was used to explore the perceived impact of spiritual consciousness on leadership performance.

## **CHAPTER 4**

### **RESEARCH METHODOLOGY**

This chapter describes the research methodology for the study. The research strategy and method are defined as the procedure followed to answer the research questions. As a result, this chapter contains a description of the research process, that is, the aim and objectives of the study, the research design, sampling methods, data collection methods and the methods used for data analysis. This chapter concludes with sections covering the quality of the research, reporting, data capturing, storing of data as well as ethical considerations. The methodology is described in detail so that learnings from this study could be explored and so that the study could be replicated, should this be required.

#### **4.1 RESEARCH AIM**

The study aimed to explore the perceived impact of spiritual consciousness on leadership performance.

#### **4.2 RESEARCH OBJECTIVES**

The objectives for this study, based on the research questions were as follows:

- To investigate the conceptualisation of spiritual consciousness and leadership performance;
- To explore the relationship between spiritual consciousness and leadership performance; and
- To formulate conclusions and recommendations from the research that underpin the implementation of a spiritual consciousness model in the selection and coaching of future leaders in South African organisations.

#### **4.3 RESEARCH PARADIGM**

Different modes of research were used to gain an understanding of various phenomena being studied for various reasons (Deetz, 1996; May 1997). It is important to note that the methodology chosen depends on what one is trying to do rather than a commitment to a

particular paradigm. A paradigm contains a worldview and stipulates what should be considered important, legitimate and reasonable (Guba, 1990; Patton, 2002). Researchers may however require the use of different yet appropriate paradigms and methodologies for their enquiries (Cavaye, 1996, Falconer & Mackay, 1999). However, the paradigm and methodology employed must match the particular phenomenon of interest. According to Hussey and Hussey (1997) two main research paradigms are positivist, which is concerned with quantitative methodology, and phenomenological, which is qualitative in nature. Alternative terms for these research paradigms are presented in Table 12 below:

Table 12

*Alternative Terms for the Main Research Paradigms*

<b>Positivist Paradigm</b>	<b>Phenomenological Paradigm</b>
Quantitative	Qualitative
Objectivist	Subjectivist
Scientific	Humanistic
Experimentalist	Interpretivist
Traditionalist	

*Note:* Adapted from Hussey & Hussey, 1997.

In this study it was necessary to utilise both qualitative and quantitative methods to achieve an in-depth understanding which may not have been achievable through a quantitative method alone. According to Howe (1998), quantitative and qualitative methods are considered to be compatible. This resulted in selecting the pragmatic paradigm which incorporates both a positivist theoretical framework to reveal an understanding of human behaviour from an objective platform and an interpretive paradigm to understand human behaviour from the participant's own frame of reference or experience. Applying a pragmatic paradigm, one can draw from the strengths and minimise the weaknesses of both methods through mixed methods and triangulation (Cresswell, 2009; Tashakkori & Teddlie, 1998).

Quantitative and qualitative methods of data collection were employed, and the information obtained was analysed by means of qualitative methods. Quantitative instruments (performance appraisal results, OPQ32 and EQ-i 2.0 as well as results obtained from a 360



degree survey) were used to obtain data. The performance appraisal results were used to select participants for this study. The data obtained from the psychometric assessment results as well as the 360 degree survey were used to evaluate the leadership traits and behaviours demonstrated by the participants. As such, the numerical data from the psychometric assessments (OPQ32 and EQ-i 2.0) were used to provide qualitative descriptions that were further explored in the investigations by means of the semi-structured interviews and 360 degree surveys. A qualitative approach was further applied in interpreting the data obtained from the semi-structured interviews as well as self-reflections as noted in a reflective journal. A qualitative approach to analyse both the quantitative and qualitative data was considered appropriate for this study (Fossey, Harvey, McDermott, & Davidson, 2002). Triangulation in terms of data sources was thus employed.

Qualitative research involves empirical work being carried out with the collection of data to understand and explore a topic of enquiry asking broad questions of participants and collecting data in the form of participants' views relating to qualities of constructs or processes and meanings that are not experimentally examined or measured in terms of quantity, amount, intensity or frequency (Creswell, 2003; Denzin & Lincoln, 2005, May 1997). A process known as induction was used to collect information relating to a specific area of study by means of psychometric assessments, interviews and a 360 degree survey to construct different concepts and theories. A qualitative research approach is considered to be more relevant when using an inductive approach (Badenhorst, 2008; Richardson, 1996). Qualitative research methods have gained credibility as these methods are based on interpretation and allow greater capacity to gain more depth and meaning on an individual's experiences of the constructs being studied along with their beliefs and feelings as opposed to a quantitative approach which is more structured, broader in scale and numerically based (Denzin & Lincoln, 2005; Richardson, 1996; Viljoen-Terblanche, 2008).

Although this research study predominantly adopted a qualitative approach, it acknowledged the benefits of using quantitative data as well as a triangulated approach (Denzin, 2000, 2009). Triangulation entails using more than one source of data or method in a study to ensure data saturation (Janesick, 2000; Kelly, 1999; Mouton & Marais, 1996). The research design and methods employed in this study are discussed in more detail in the following sections.

#### **4.4 RESEARCH STRATEGY AND DESIGN**

A research design may be regarded as the strategy the researcher will use as well as the method in which data is collected and analysed to attain the objectives of the study (Hussey & Hussey, 1997). According to Sarantakos (1993), the research design can be considered as the overall strategy or framework with interrelated steps that guide the data collection and analysis. After careful consideration, it was decided to use descriptive research as it enabled the researcher to identify and describe the phenomena in this study through rich descriptive data to systematically explain the concepts and the relationships between these concepts. As an exploratory and explanatory stance was taken to generate hypotheses of the perceived impact of spiritual consciousness on leadership performance as well as to identify qualities of spiritually conscious leaders and the relationship between spiritual consciousness and leadership performance, a mixed method, multiple case study strategy was applied. Using both quantitative and qualitative methods of data collection in research is furthermore regarded as an effective method and relevant for the purpose of this study (Mouton, 2002).

The research design consisted of two main phases. Phase one consisted of a literature review and phase two, the empirical study. A literature review was conducted on the leadership models and theories as well as on leadership and workplace performance. A literature review was also conducted on spirituality, consciousness and spiritual consciousness and the relationship with leadership and performance.

The empirical part of the research study was furthermore conducted in two distinct research stages. The first stage, which preceded the quantitative survey, comprised exploratory fieldwork. This consisted of data collection by means of quantitative and qualitative methods and qualitative interpretation thereof. Secondary data based on quantitative methods of data collection (performance appraisal results and psychometric assessment results obtained from both the OPQ32 and the EQ-i 2.0 which can be considered as objective data) were interpreted in a descriptive manner to obtain information on the leadership traits and behaviours of the participants of this study. Great care was taken to ensure that the qualitative description of the group on the scales, reflected all the individual scores. This was followed by collecting qualitative data (lived experience) through conducting semi-structured interviews with the participants to gain insight into the participants' perceptions of spirituality, their experience

of spirituality and the perceived link to leadership and leadership performance, the qualities, characteristics and behaviours of successful leaders and those that have resulted in their own success and finally their view on spiritual conscious leadership and the impact thereof on performance. This was particularly important as it allowed for a deeper understanding of the research topic that might not have been derived from existing literature. A reflective journal was kept wherein the personal experiences and self-reflections of each interview procedure were captured. The researcher used the journal to reflect carefully about what was said, the extent to which the researcher understood what was said as well as the degree to which this mirrors the intent, beliefs and experience of the participant and not that of the researcher. In doing so the researcher was able to foster introspection along with an understanding of her own impact on the quality and integrity of the data. Any assumptions that did not emerge from the study were thereby identified, acknowledged and eliminated (Ortlipp, 2008).

The second stage involved a quantitative 360 degree survey which was qualitatively evaluated. This stage began with the development and administration of the survey questionnaire. The survey comprised of measurement items that captured the constructs derived from the qualitative analysis of the semi-structured interviews. Although this is a quantitative data collection method, qualitative techniques were used to interpret the findings and to provide qualitative descriptions that formed part of the exploratory and descriptive investigation of the perceived impact of spiritual consciousness on leadership performance. Feedback was provided to the participants on the 360 degree survey results.

The findings are presented and discussed in Chapter 5, 6 and 7 followed by a presentation of the conclusions, limitations and recommendations for future research in Chapter 8. All facets of the research process were briefly discussed under the overall heading of research method in Chapter 1 and in more detail in the subsections to follow. Therefore, the research design, the approach taken, the methods in which the data were collected and analysed, are all considered to be part of this thesis's methodology and are set out in the following sections.

#### **4.5 RESEARCH SETTING**

The researcher worked as a management consultant, specialising in leadership development and organisational development, in the corporate environment for a number of years. The specific focus was on developing leadership capability, leadership effectiveness and

leadership performance in organisations. The researcher engaged with leaders and their teams in order to define a 'bench strength' in private sector organisations and then proposed, implemented and executed interventions aimed at enhancing leadership competence, effectiveness and performance on an individual and team level. The method of engagement for this study was to include a sample population that consisted of individuals who met the criteria of being included in this study (Burns & Grove, 2011). For the purpose of this study, a sample of individuals were selected and included in the study from a larger population of leaders who volunteered to participate and who were identified as high performing leaders. These participants were from various industries and worked at organisations which were previously clients of the researcher. The industries included, banking, manufacturing, hospitality and leisure, pharmaceutical, and more.

The purpose of sampling was to select from the population a set of elements which accurately depict the total population from which the elements were selected (Babbie, 2001; Burns & Grove, 2011; Gilbert, 2001). A sample is therefore a subset of a larger population that is representative of the whole target population from which conclusions can be drawn about the whole population (Zikmund, 2003). The criteria that the target population should meet to be included in the study must also be specified (Malhotra & Birks, 2003). The elements or units of analysis of the present study were working people in management or leadership positions. The population from which the sample was drawn were all leaders in South Africa. Given that developing an exhaustive or a fully comprehensive view of this particular group is time consuming and impractical, it was decided to focus on a smaller subset of the larger population (Strydom 2002). According to Strydom (2002), the research setting should maximise the opportunity for studying the research problem, however, a number of practical considerations should be taken into account in selecting an appropriate sample. For practical reasons, the study was conducted in one city in South Africa (Johannesburg, Gauteng). As a result, the sample consisted of leaders in private-sector organisations in the selected city who worked at organisations which previously had been clients of the researcher. This made the sample easily accessible and cooperation could be more easily achieved. It enabled the researcher to move freely within these organisations to obtain the desired information. Leaders from these organisations were invited to participate in the study. The sample of leaders was purposefully chosen from those who volunteered to become participants in this study in that they should be leaders considered to be high performing employees in their

respective organisations. Participants are individuals that partake in a qualitative study (Holloway & Wheeler, 2010). Key relevant details of the study setting were:

- The research area in Johannesburg is situated in the heart of the economic hub of the country;
- The elements or units of analysis of the study were working people in management or leadership positions;
- As a smaller subset of the larger population, only leaders of organisations who previously had been clients of the researcher were included in this study; and
- A total convenience sample of ten (n=10) leaders were included. The size of the population is considered to be sufficient for qualitative, phenomenological studies as Morse (2000) indicated that a minimum of six participants is required with Green and Thorogood (2009) indicating up to twenty participants being adequate for saturation.

#### **4.6 ENTRANCE AND ESTABLISHING RESEARCHER ROLES**

As a psychologist in a business advisory capacity to organisations, the researcher had a pre-existing relationship with the client organisations where potential participants (leaders) were employed. Further to this, the researcher had pre-existing relationships with the leaders within the client organisations as individual clients within the client organisation. A relationship of trust and respect had already been established as an advisor both with the corporate clients and/or the individual leaders of the organisation which enabled easy access to these organisations. As such, credible and confidential relationships with potential participants already existed given the nature of the relationship with the organisation or the leaders which were used as platform for gaining entry into the research setting. The impact of the pre-existing relationship was considered when reporting on the findings.

In qualitative research, formal or informal gatekeepers are used to assist the researcher in gaining access and developing trust with the potential participants of the study (Hatch, 2002; Terre Blanche & Kelly, 1999). Gatekeepers in this study were the Human Resource representatives of the client organisations. The gatekeepers and researcher had several conversations about the purpose of the study and the participants required for the study before full access was provided. They were asked to provide the researcher with a list of potential participants who met the criteria for this study, in this case, high performing leaders from the organisation. The leader's performance appraisal results were used as criteria for inclusion.

The latter were invited to volunteer for this study. Given that leaders value the cost of time, gaining access should not be taken lightly. The participants were then randomly selected from the list of volunteers to participate. The gatekeepers then scheduled the initial meeting with the participant wherein the researcher explained the purpose of the study and what participating in this study entailed, with due consideration of ethical implications. The gatekeeper was able to attend the introductory meeting wherein the researcher established relationships with the participants, negotiated their role and the duration of the study, and gained trust and cooperation. For confidentiality reasons, the researcher required free access to the participants and to move freely in the organisation thereafter. The gatekeeper was therefore not present during the data collection phase of the study.

The framework for gaining successful access developed by Johl and Renganathan (2010) was used. This framework is depicted in Figure 3 below (including exchange of information, branding of emails, communication pre and post research, setting up meetings etcetera).

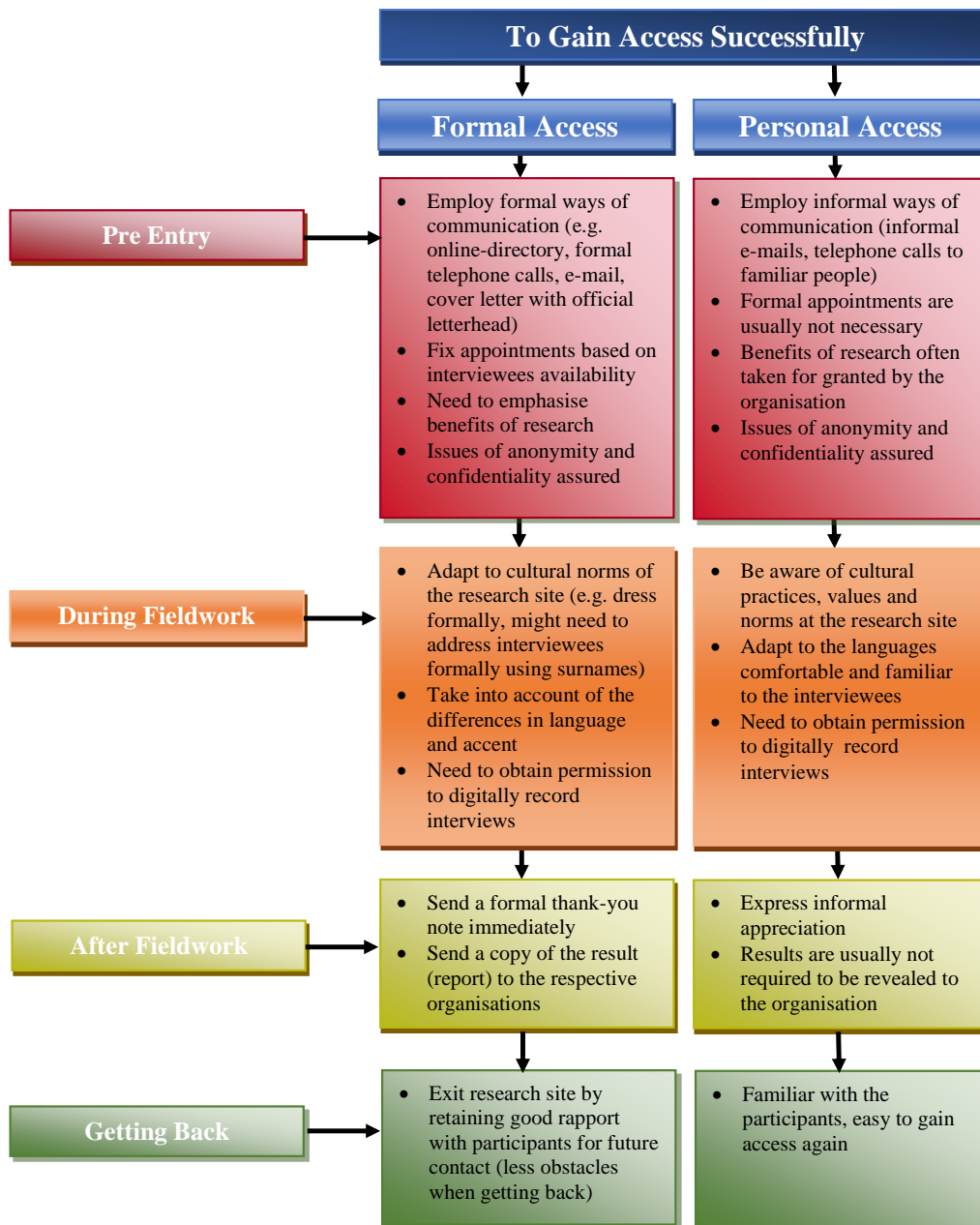


Figure 3: A framework for gaining successful access

#### 4.7 SAMPLING

The target population for the research was individuals in South African organisations who were in management or leadership positions. A non-probability sampling strategy was employed and a purposeful (also known as judgement or purposive sampling), convenience sample was selected.

Non-probability sampling is the process by which a selection of the population can be chosen that may have characteristics seen as representative of a wider population (Bryman & Bell, 2007; Crookes & Davies 1998). Purposeful, convenience sampling involves the selection of the most accessible participants (on the basis of their convenient accessibility and proximity to the researcher) and ensures that relevant information is gathered from participants who understand the topic under study (Burns & Grove, 2011; Higginbottom, 2004). For the purpose of this study, only leaders employed at private sector organisations in and around Johannesburg who were previously clients of the researcher were invited to participate in the study, primarily for convenience. The selection criteria for inclusion into the study furthermore required that the participants were high performing leaders from these organisations and that they were purposefully fit for the study as they were able to articulate their experiences, views and understanding as it related to the phenomena being investigated. High performing leaders were identified using the performance appraisal results and then invited to participate in the study. Participants were then randomly selected. This technique therefore largely depended on the availability and willingness of these leaders to participate to achieve the research objectives in this study.

The utilisation of a purposeful sampling strategy therefore ensured that selection of participants for this study was done in accordance to the needs of the study (Glaser & Strauss 1967; Morse, 2003). Even though this type of sampling limits generalisability, by combining these strategies, some representation of the wider population in terms of these criteria could be expected. This strategy was therefore both convenient and economical, but it limited the extent to which the results of the study could be generalised.

The sample for this study consisted of ten participants randomly selected from a larger group of high performing leaders who volunteered ( $n = 68$ ). The sample size in qualitative research is determined by the richness of the data collected and when data saturation can be achieved.



According to Morse (2000), the minimum participants required for qualitative studies are six with saturation being achieved with between six and twenty participants (Green & Thorogood, 2009). Hence it was appropriate for the researcher to stop the interviews on the 10<sup>th</sup> participant as now new information transpired.

The participants were high performing leaders employed in a range of middle level to senior and executive leadership positions in small to medium enterprises up to listed entities. It was evident from the biographical details presented in Table 13 that the sample consisted of 60% male and 40% female participants of which 30% were African, 20% were Mixed race, 20% were Asian and 30% were White. The age of the participants ranged from 31 to 59 years with a mean age of 45 years. The years of formal tertiary education ranged from 4 (a Degree) to 8 years (Master's Degree).

Table 13

*Biographical Details of the Participants (Personal Variables)*

Variable	Level of the Variable	N	%	Cumulative
Gender	Male	6	60%	60%
	Female	4	40%	100%
Ethnicity	African	3	30%	30%
	Mixed race	2	20%	50%
	Asian	2	20%	70%
	White	3	30%	100%
Age	20 – 29	0	0%	0%
	30 – 39	4	45%	40%
	40 – 49	5	50%	90%
	50 – 59	1	10%	100%
	60+	0	0%	100%
Education	Degree equivalency	0	0%	0%
	Degree	1	10%	10%
	Honours Degree	4	40%	50%
	Master's Degree	5	50%	100%

Doctorate Degree	0	0%	100%
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Table 14

*Biographical Details of the Participants (Work Related)*

Variable	Level of the Variable	N	%	Cumulative
Industry	Banking	1	10%	10%
	Capital projects and infrastructure	1	10%	20%
	Chemicals	1	10%	30%
	Energy, utilities and mining	1	10%	40%
	Engineering and construction	1	10%	50%
	Financial services	2	20%	70%
	Hospitality and leisure	1	10%	80%
	Oil and gas	1	10%	90%
	Technology, media and telecommunications	1	10%	100%
Years of work experience	5 – 10 years	0	0%	0%
	11 – 15 years	2	20%	20%
	16 – 20 years	3	30%	50%
	21 – 25 years	2	20%	70%
	25 years +	3	30%	100%
Position tenure	less than 6 months	0	0%	0%
	1 – 2 years	4	4%	40%
	3 – 5 years	5	50%	90%
	6 – 10 years	1	10%	100%
Managerial level	Middle management	3	3%	30%
	Senior management	3	30%	60%
	Executive management	4	40%	100%
Direct reports	1 – 3	5	50%	50%
	4 - 6	1	10 %	60%
	7 - 9	2	20%	80%
	10+	2	20%	100%

As can be seen from Table 14, the respondents had been employed for between 11 to 35 years, with a mean of 21 years of service and between 1 to 10 years' experience in their current roles. The majority of the respondents were in executive management roles (40%), with 30% having been in middle management and 30% in senior management roles. Thus, the respondents were, on the whole, stable in terms of organisational and leadership experience. The respondents furthermore had 1 to 10 employees who reporting directly to them.

#### **4.8 DATA COLLECTION METHODS**

Triangulation was applied during data collection by using different methods to collect the research data. Triangulation facilitate more rigour in interpretation, because it provides multiple perspectives on the data (Saunders, Lewis, & Thornhill, 2009). Qualitative and quantitative data collection methods were used. The data furthermore consisted of primary and secondary data sources. The primary sources included in-depth semi-structured interviews, 360 degree surveys and a reflective journal. The semi-structured interviews were used to generate the rich textured data required for the phenomenological approach. The 360 degree surveys were used to determine the opinions of the respondents about the leader's performance against the constructs being measured in the survey. Lastly, the self-reflections captured in the reflective journal were interpreted to assure quality and rigor.

The secondary data sources included performance appraisal results and psychometric assessment results. Data was sourced by means of a documentary review of psychometric assessment results (to obtain data on the traits and behaviours associated with the different leadership styles of the participants of this study) as well as a review of the performance data from the performance appraisals. These results and appraisals were available for most participants preceding the study. In the event that there were no OPQ32 or EQ-i 2.0 results for a participant, he or she had to complete these two assessments as part of the data collection phase where after they received feedback on the results. This applied to only 3 of the participants. The data sources from which data was collected are discussed in the order that it was collected in the sections to follow.

#### **4.8.1 Performance appraisals**

Organisations establish performance measurement or appraisal systems and processes in order to analyse, examine and evaluate performance of individuals and teams against specified objectives aligned to the strategic objectives of the organisation over a period of time (Aguinis, 2009; Swansburg & Swansburg, 1999). The appraisal process provides feedback to employees about their work-related behaviour as well as performance relevant to job specific deliverables, where improvement is necessary and why (Murphy & Margulies, 2004). It is also used to reward outstanding performance as well as manage undesired behaviours or mediocre and poor performance (McCourt & Derek, 2003). The performance management system can also be used for decision-making related to remuneration increases, promotions, assignments, transfers, reduction in headcount, selection to tertiary education programs and more (Pulakos, 2004).

Performance appraisal refers to the process by which an employee's performance is evaluated and rated by his or her line manager or peers to improve work performance and enhance employee productivity (Booyens, 2014; Murphy & Cleveland, 1995; Spence & Wood, 2007). The performance management period usually spans over a full year with quarterly and mid-term reviews. Employees are usually exposed to one formal appraisal per financial year. The performance appraisal process commences at the beginning of a new year with employees and line managers drafting the performance contract and agreeing to the performance expectations or deliverables as well as how the work will be evaluated during the stipulated appraisal period (Kondrasuk, 2012). The structure and method used for the performance management contract, indicators, weightings, sources of evidence, and targets, depends on the performance management method or system implemented by the organisation.

Performance management methods or systems and rating scales vary from one organisation to the other depending on the human resources needs and specific strategy for measuring performance. However, most organisations use a standard rating scale and system across all levels within the organisation to determine the employees' overall performance for the period in review. According to literature, the commonly used performance appraisal methods or systems are known as the critical incident method, graphic rating scale method, narrative method, the ranking method, management by objectives (MBO), behaviourally anchored

rating scale (BARS), and 360 degree evaluations (Aggarwal & Thakur, 2013; Booyens, 2014). The performance appraisal methods relevant to this study and used by most of the companies where the participants work were management by objectives and behaviourally anchored rating scales. The performance appraisal methods are summarised in the table below.

Table 15

*Commonly Used Performance Appraisal Methods*

<b>Performance Appraisal Method</b>	<b>Description</b>
Critical incident method	An appraisal method in which an employee's manager keeps record of an employee's uncommonly good or undesirable examples of behaviour and deliverables or job output to review it with the employee at a predetermined time. These critical incidents are examples of behaviours or deliverables that separate effective from ineffective job performance (Aggarwal & Thakur, 2013; Booyens, 2014; Lunenburg, 2012).
Graphic rating scale method	An appraisal method where a scale is used to evaluate an employee's performance. The scale lists a number of traits and a range of performance indicators for each. The employee's performance is then compared to the performance indicators on the scale in order to identify the score that best describes his or her performance for each trait (Aggarwal & Thakur, 2013; Dessler 2011; Lunenburg, 2012).
Narrative method	An appraisal method where the employee's manager writes an explanation about the employee's strengths and weaknesses, current and past performance as well as proposed improvement or development suggestions. The narrative method provides a comprehensive evaluation of the employee's performance. This method mainly focus on behaviour and usually takes place at the end of

	the appraisal period (Booyens, 2014).
Ranking method	An appraisal method where employees' ability to perform a task, their ability to demonstrate a particular trait or their overall performance are ranked from best to worst. Employees are compared against one another to first select the highest then the lowest performer until all the employees are ranked (Booyens, 1999; Dessler, 2011, Lunenburg, 2012).
Checklist method	An appraisal method where a checklist is used to determine the level of performance of an employee. This checklist consists of the specific desirable behaviours as well as required tasks to be performed during the appraisal period. The manager would appraise the performance of the employee against this checklist by merely indicating if the employee carried out the tasks and if the behaviours were demonstrated by selecting yes or no (Bogardus, 2007; Booyens, 1999; Mathis & Jackson, 2011).
Management by objectives	An appraisal method where an employee is evaluated against the objectives that were determined to be critical for successful completion of job specific deliverables during the appraisal period. These objectives, as well as the standards and steps to be taken to meet the objectives, are formulated and agreed to by both the manager and the employee. This appraisal method is considered to be a results orientated method as it is based on concrete, measurable performance targets (Aggarwal & Thakur, 2013; Warnich, Carrell, Elbert, & Hartfield, 2015; Weinrich, 2000).
Behaviour Anchored Rating Scale	An appraisal method which combines elements from the graphic appraisal method and the critical incident method to rate an employee's performance. This method consists of a numerical scale with behaviourally

	anchored indicators and statements (descriptions or traits) or incidents associated with a specific point on the scale. This scale describes varying degrees of performance (Bogardus, 20017; Booyens, 2014; Lunenburg, 2012; Mathis & Jackson, 2011; Warnich et al., 2015).
360 Degree evaluation	A multi-rater appraisal method where an employee's performance is evaluated by multiple levels within the organisation (self, peers, immediate supervisor, subordinates) as well as external sources for example customers. The 360 appraisal provides performance feedback as well as feedback on the employee's behaviour and the likely impact such behaviour may have on others in the workplace (Aggarwal & Thakur, 2013; Yukl & Lepsinger, 1995).

From the above it is evident that the management of an employee's performance is embedded in the effective utilisation of a performance management systems or method. Furthermore, regardless of the system or method used, if structured effectively, performance appraisals provide accurate and relevant ratings of an employee's performance. The appraisal ratings can therefore be used to distinguish between low and high performing individuals and subsequently used as selection criteria to determine who are to be included or excluded from certain initiatives where a certain performance score is required. Even though the appraisal methods and appraisal results varied between organisations, using the performance ratings to select high performing leaders were considered to be an effective method to select participants for this study. Most organisations made use of a Management by Objectives performance management system and Behaviourally Anchored Rating Scales. The researcher had to rely on her knowledge and experience in performance management as well as rely on the organisation's HR managers to accurately identify the leaders who, according to that organisation's appraisal method and existing appraisal results for the previous appraisal period, are considered to be high performing leaders. A purposeful sampling (also referred to as purposive) technique using performance appraisal results was therefore effectively utilised to identify the participants for this study.

#### 4.8.2 Psychometric assessments

Research indicates that effective leaders are differentiated from other leaders through the application of skill or competence areas as well as the leadership style they employ (Goffee & Jones, 2000; Higgs & Rowland, 2001; Hogan & Hogan, 2001; Kouzes & Posner, 1998; Weick, 1995). According to Higgs (2003), it is important to reflect on leadership, most specifically on competence areas and personality characteristics. Collingwood (2001) also pointed out that leadership is very personal and that personality plays an important part in the exercise of leadership. Personality assessments are therefore commonly used to examine behaviour within a work context. It examines characteristics and traits which are associated with leadership styles.

To this end, it was deemed relevant to use psychometric assessment results (OPQ32r and the EQ-i 2.0) as part of the assessment of leadership characteristics, qualities and styles. The psychometric assessment results were therefore reviewed prior to conducting the interview in order to determine the leadership traits and behaviours (characteristics) demonstrated by the participants. These traits and behaviours (characteristics) were then explored in association with various leadership styles in the literature to conceptualise spiritually conscious leadership. The interview then followed to gain insight on the participants' opinion or perception of spirituality, consciousness and the impact of these on their performance as leaders.

##### 4.8.2.1 *The Occupational Personality Questionnaire*

The Occupational Personality Questionnaire (OPQ) is a widely used work-styles assessment to assess the preferred behaviours for managerial, leadership and professional employees. The OPQ was developed and published by Saville-Holdsworth Limited (SHL Group). The most recent version of the Occupational Personality Questionnaire, version32r (OPQ32r) was used in this study. The OPQ32r is a forced-choice measure, using item response theory to generate normative scale scores (Bartram, Brown, Fleck, Inceoglu, & Ward, 2006; Joubert &



Venter, 2018). South African norms include a managerial and professional norm (N = 1267) and a general population norm (N = 4880) (SHL, 2011).

The forced-choice measure requires individuals to choose which of the three statements corresponds the best to them and which corresponds the least. This version offers high construct validity and criterion related validity (Brown & Bartram, 2009). The OPQ32r distinguishes 32 personality factors or personality characteristics that are considered important predictors for performance as well as for understanding behaviour in relation to the world of work (Barnard, 2010; Bartram, 2012; Young & Dulewicz, 2003). The OPQ32r factors reflect three domains, namely Relationship with People, Thinking Styles, and Feelings and Emotions. (Barnard, 2010; Bartram, 2012; Joubert & Venter, 2013; SHL, 2013). These domains and the corresponding traits or characteristics are presented in Table 16.

Table 16  
*The OPQ Domains*

Domain	Traits	Characteristics
Relationship with People	Influence	Persuasive, controlling, outspoken, independent minded
	Sociability	Outgoing, affiliative, socially confident
	Empathy	Modest, democratic, caring
Thinking Style	Analysis	Data rational, evaluative, behavioural
	Creativity and change	Conventional, conceptual, innovative, variety seeking, adaptable
	Structure	Forward thinking, detail conscious, conscientious, rule following.
Feelings and Emotions	Emotions	Relaxed, worrying, tough-minded, optimistic, trusting, emotionally controlled
	Dynamism	Vigorous, competitive, achieving,

decisive

*Note:* Adapted from SHL, 2013

The raw scores from the questionnaire are transformed on to a sten scale, presented and interpreted in terms of the scale descriptions on a bipolar scale. The scale descriptions are presented in Table 17 below.

Table 17

*The OPQ 32 Scale Descriptions*

Low Score Description		High Score Description	
Relationship with People			
rarely pressures others to change their views, dislikes selling, less comfortable using negotiation	Persuasive	enjoys selling, comfortable using negotiation, likes to change other people’s view	Influence
happy to let others take charge, dislikes telling people what to do, unlikely to take the lead	Controlling	likes to be in charge, takes the lead, tells others what to do, takes control	
holds back from criticising others, may not express own views, unprepared to put forward own opinions	Outspoken	freely expresses opinions, makes disagreement clear, prepared to criticise others	
accepts majority decisions, prepared to follow the consensus	Independent Minded	prefers to follow own approach, prepared to disregard majority decisions	Sociability
quiet and reserved in groups, dislikes being centre of attention	Outgoing	lively and animated in groups, talkative, enjoys attention	

comfortable spending time away from people, values time spent alone, seldom misses the company of others	Affiliative	enjoys others' company, likes to be around people, can miss the company of others	Empathy
feels more comfortable in less formal situations, can feel awkward when first meeting people	Socially Confident	feels comfortable when first meeting people, at ease in formal situations	
makes strengths and achievements known, talks about personal success	Modest	dislikes discussing achievements, keeps quiet about personal success	
prepared to make decisions without consultation, prefers to make decisions alone	Democratic	consults widely, involves others in decision making, less likely to make decisions alone	
selective with sympathy and support, remains detached from others' personal problems	Caring	sympathetic and considerate towards others, helpful and supportive, gets involved in others' problems	
Thinking Styles			Analysis
prefers dealing with opinions and feelings rather than facts and figures, likely to avoid using statistics	Data Rational	likes working with numbers, enjoys analysing statistical information, bases decisions on facts and figures	
does not focus on potential limitations, dislikes critically analysing information, rarely looks for errors or mistakes	Evaluative	critically evaluates information, looks for potential limitations, focuses upon errors	
does not question the reasons for people's behaviour, tends not to analyse people	Behavioural	tries to understand motives and behaviours, enjoys analysing people	

favours changes to work methods, prefers new approaches, less conventional	Conventional	prefers well established methods, favours a more conventional approach	Creativity and Change
prefers to deal with practical rather than theoretical issues, dislikes dealing with abstract concepts	Conceptual	interested in theories, enjoys discussing abstract concepts	
more likely to build on than generate ideas, less inclined to be creative and inventive	Innovative	generates new ideas, enjoys being creative, thinks of original solutions	
prefers routine, is prepared to do repetitive work, does not seek variety	Variety Seeking	prefers variety, tries out new things, likes changes to regular routine, can become bored by repetitive work	
behaves consistently across situations, unlikely to behave differently with different people	Adaptable	changes behaviour to suit the situation, adapts approach to different people	
more likely to focus upon immediate than long-term issues, less likely to take a strategic perspective	Forward Thinking	takes a long-term view, sets goals for the future, more likely to take a strategic perspective	Structure
unlikely to become preoccupied with detail, less organised and systematic, dislikes tasks involving detail	Detail Conscious	focuses on detail, likes to be methodical, organised and systematic, may become preoccupied with detail	
sees deadlines as flexible, prepared to leave some tasks unfinished	Conscientious	focuses on getting things finished, persists until the job is done	
not restricted by rules and	Rule Following	follows rules and	

procedures, prepared to break rules, tends to dislike bureaucracy		regulations, prefers clear guidelines, finds it difficult to break rules	
Feelings and Emotions			
tends to feel tense, finds it difficult to relax, can find it hard to unwind after work	Relaxed	finds it easy to relax, rarely feels tense, generally calm and untroubled	Emotion
feels calm before important occasions, less affected by key events, free from worry	Worrying	feels nervous before important occasions, worries about things going wrong	
sensitive, easily hurt by criticism, upset by unfair comments or insults	Tough Minded	not easily offended, can ignore insults, may be insensitive to personal criticism	
concerned about the future, expects things to go wrong, focuses on negative aspects of a situation	Optimistic	expects things will turn out well, looks to the positive aspects of a situation, has an optimistic view of the future	
wary of others' intentions, finds it difficult to trust others, unlikely to be fooled by people	Trusting	trusts people, sees others as reliable and honest, believes what others say	
openly expresses feelings, finds it difficult to conceal feelings, displays emotion clearly	Emotionally Controlled	can conceal feelings from others, rarely displays emotion	
likes to take things at a steady pace, dislikes excessive work demands	Vigorous	thrives on activity, likes to keep busy, enjoys having a lot to do	Dynamism

dislikes competing with others, feels that taking part is more important than winning	Competitive	has a need to win, enjoys competitive activities, dislikes losing
sees career progression as less important, looks for achievable rather than highly ambitious targets	Achieving	ambitious and career-centred, likes to work to demanding goals and targets
tends to be cautious when making decisions, likes to take time to reach conclusions	Decisive	makes fast decisions, reaches conclusions quickly, less cautious

*Note:* Adapted from the OPQ32 Manual and User Guide, 2013

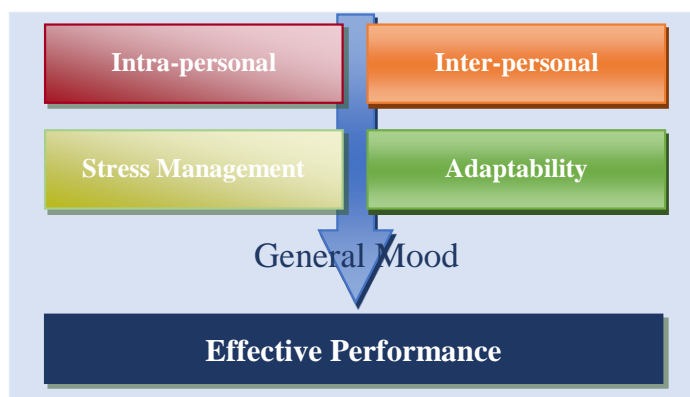
The results obtained from the OPQ32 provide a reliable and valid measure of an individual's behavioural preferences or personality traits in relation to the work environment (SHL, 2013). According to several studies on criterion-related and construct validity in South Africa, it was found that the OPQ32 results correlate with indicators for work performance of various kinds (SHL, 2009, 2013). Moreover, according to Brown and Bartram (2009) as well as Venter (2010), the OPQ32r also shows high construct validity and reliability. The personality factors, traits or characteristics presented above, have also been linked to various leadership styles considered to be effective. The personality factors, traits and characteristics associated with the various leadership styles were presented in Chapter 2 and Chapter 3.

There is a scarcity of literature available that refers directly to the link between the OPQ characteristics or traits and leadership styles. In a study by Phaneuf, Boudrias, Rousseau, and Brunelle (2016), personal characteristics, more specifically the relational or interpersonal characteristics of the OPQ were shown to have a statistically relevant relationship with transformational leadership. Kotzé and Nel (2017), found that 18 of the 32 personality traits were shown to have a significant relationship with authentic leadership. The characteristics in common with spiritual leadership include outspoken, independent minded, modest, caring, evaluative, conceptual, adaptable, forward thinking, conscientious, worrying, optimism, emotionally controlling and achieving, as well as, all five of the Emotional Intelligence

components namely self-awareness, self-regulation, motivation, empathy and social skills. The inclusion of the OPQ32r in the present study was considered relevant in terms of the aims and psychometric properties of the test as well as the statistically relevant relationship that exists between effective leadership traits or characteristics and the OPQ personality traits. The OPQ32r therefore has the potential to add great value to South African organisations in the arena of selecting spiritually conscious leaders that could contribute to individual, team and organisational performance in future.

#### 4.8.2.2 *The Emotional Intelligence Questionnaire*

Concepts linked to spiritual leadership mentioned above, and most importantly to effective performance, such as self-awareness and the ability to understand, and to express oneself; the ability to be aware of, to understand and relate to others; the ability to deal with strong emotions and control one's impulses; and the ability to adapt to change and to solve problems of a personal or social nature as well as assertiveness, self-actualisation and self-esteem are presented in the model by Dr Reuven Bar-On in the development of emotional intelligence. Figure 4 illustrates the components of this model and how they interact to lead to effective performance (Stein & Book, 2001).



*Figure 4: The Bar-On Model of Emotional Intelligence*

Emotional intelligence is defined in terms of an array of personality traits and abilities related to emotional and social knowledge that we need in order to effectively cope with environmental demands. For the purpose of this study, the researcher explored amongst

others the relevance and impact of self-awareness, self-regulation and self-actualisation in leadership performance. According to Bar-On (2004), self-awareness refers to one's ability to recognise one's own feelings and emotions as well as the ability to differentiate between them. Moreover, self-awareness refers to knowing and understanding one's own feelings and emotions as well as what resulted in these feelings, to know what one is feeling and why, and to know what caused the feelings. In addition, the interpretation of findings included an awareness of the unconscious and conscious thoughts and the conscious and unconscious scripts which drives actions, thoughts and feelings in leaders.

Results from the Emotional Intelligence Questionnaire (EQ-i 2.0) were analysed and interpreted to assess the level of emotional functioning of the respondents. The EQ-i 2.0 is a popular and commonly used measure worldwide that provides a valid and reliable indication of an individual's ability to manage the pressures of his or her daily life and it is also a valid and reliable instrument that measures factors of emotional intelligence (Emmerling & Goleman, 2003). The assessment includes 133 items which employ a five-point Likert scale response format. The raw scores obtained are converted based on normative data and adjusted scores are reflected as a number ranging from 50 – 150 (Multi-Health Systems, Inc., 2011). The model used in the EQ-i 2.0 is based on the original Bar-On EQ-I authorised by Dr Reuven Bar-On (see the model presented in Figure 4). Figure 5 illustrates the components of the model for version 2.0 and how it relates to emotional and social functioning as well as effective performance. It also shows the factorial components for example, emotional self-awareness, self-regulation, interpersonal relationships, assertiveness, and more.





Figure 5: The EQ-i 2.0 Model

An operational definition, adapted from the EQ-i 2.0 User's Manual (Multi-Health Systems, Inc, 2011), for the overall Emotional Intelligence score, composite areas and factorial components are presented in Table 18 below:

Table 18

Operational Definitions for the EQ-i Composite Areas and Factorial Components

Component	Definition
Total Emotional Intelligence score	The combined emotional quotient score based on the Self-Perception, Self-Expression, Interpersonal, Decision Making and Stress Management factorial components or composite scales
Self-Perception Composite	The score based on the self-regard, self-actualisation, and emotional self-awareness subscale scores
Self-Regard	The ability to accept one's strengths and weaknesses; typically associated with feelings of inner strength and self-confidence
Self-Actualisation	The desire to achieve success and pursue meaningful goals

	which will lead to a more enjoyable life
Emotional Self-Awareness	The ability to recognise one's own emotions and the impact those emotions have on the world around oneself
Self-Expression Composite	The score based on the emotional expression, assertiveness, and independence subscale scores
Emotional Expression	The ability to express one's feelings through verbal and non-verbal expression
Assertiveness	The ability to communicate openly in a socially acceptable manner
Independence	The ability to make decisions and take action in an autonomous manner
Interpersonal Composite	The score based on the interpersonal relationships, empathy, and social responsibility subscale scores
Interpersonal Relationships	The ability to develop and maintain satisfying relationships with others
Empathy	The ability to recognise, understand, and appreciate others' feelings
Social Responsibility	The ability to contribute to society or groups in a meaningful way and demonstrating concern for the welfare of others
Decision-Making Composite	The score based on the problem solving, reality testing, and impulse control subscale scores
Problem Solving	The ability to understand how emotions impact decision-making skills
Reality Testing	The ability to think in an objective fashion and understand when emotions may impact decision making
Impulse Control	The ability to avoid rash decisions when making decisions
Stress Management Composite	The score based on the flexibility, stress tolerance, and optimism subscales
Flexibility	The ability to adapt to dynamic situations
Stress Tolerance	The ability to cope with stress and believe in a positive outcome

Optimism	The ability to remain hopeful and have a positive outlook on life
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The EQ-i has been put to the test both globally and in a South African context with norms available for various South African population groups (Jopie van Rooyen & Partners SA, 2008). The applicable norm group for the purpose of this research. Research showed that the EQ-i has a high construct validity (Bar-On, 2007; McEnrue & Groves, 2006) and is considered to be reliable (Bar-On, 2004).

#### 4.8.3 Semi-structured interviews

Semi-structured interviews, with structured interview questions were used as a data collection method. This method enabled the collection of rich and deep insights on the topic being investigated. This method requires limited time and financial resources (Terre Blanche & Kelly, 1999). Drawing on the literature study, interview questions were formulated and organised in advance to address the research topic and the constructs that were evaluated. This is an effective approach as it is consistent with the findings of Strauss and Corbin (1998) wherein it is noted that one is able to gain sufficient background information as well as understanding of conceptual and theoretical frameworks from the examination of previous research and literature. The participants were interviewed separately. The interviews were conducted face to face and lasted approximately two hours and was conducted at their organisations in a suitable meeting room or office. Participants were reminded that breaks were allowed if they felt the need to do so. They were also informed that their identity would be protected in the study and therefore they were provided with a pseudonym. Each participant was provided with a consent form in English and told that they were allowed to withdraw from the study at any point. The interviewer took notes and kept a journal of observations made during the interview. Moreover, interview questions and responses were digitally recorded (which participants gave consent to) and then transcribed verbatim before analysis began.

The aim of the semi-structured interviews was to ascertain the perceptions, views, beliefs and experiences participants had in relation to their past and current leadership style, qualities of effective leaders as well as their view on the perceived impact of spiritual consciousness on

leadership performance. The interviews also explored the extent to which the participant's own performance was impacted by these constructs. An interview guide was developed for this study. During the interview, the participants identified and described the traits and behaviours of spiritually conscious leaders. The researcher also asked participants about their view of spirituality, consciousness and spiritual leadership as well as the relationship between spiritual consciousness and leadership performance.

The first section of the interview included demographic information about the participant in relation to his or her race, gender, age, qualification, job title, the number of years in the position, the number of direct reports, the number of years work experience and the industry of their organisation. The second section comprised open-ended questions where the participant shared their histories, views and perceptions. This section was introduced with the following statement and request by the researcher to make the participant comfortable and relaxed in order to share their stories in detail: *'I am interested in the interface and impact of your spiritual beliefs, view of consciousness as well as leadership and your experience of success and performance in your career. In order to find out what you consider to be the qualities of an effective leader which resulted in your success, I would like you to tell me the story of how your career developed over time. Once you have shared your story, I will ask questions to clarify or explore matters further as well as ask specific structured questions to ensure that all the topics are covered. Please start from where you feel you should start. I will not interrupt your process of telling your story. If at any stage you need some time to reflect, want me to turn off the digital recorder, or need a break, please let me know. When you are ready you can start'*.

The introduction is appropriate for exploratory research as it was designed so as not to guide the research outcomes to any significant extent (Tierny & Lincoln, 1997). Moreover, according to Polkinghorne (1997), this method elicits rich data associated with the narrative. Through storytelling, the candidate reflects on his or her understanding and level of importance they place on performance (Lax, 1996). This is considerate suitable in safeguarding the legitimacy of the process, which according to Ritchie et al. (1997) is a strength of the qualitative approach and necessary to bring thoroughness to doing qualitative research. To add to this process, structured questions were directed to the participant in the third section in order to explore the participant's perception or opinion of the constructs being

measured and provided further in-depth insights. Refer to Appendix B for the structured interview questions.

#### **4.8.4 The 360 degree survey**

Research suggests that awareness of any discrepancy between how we see ourselves and how others see us enhances self-awareness. Most people are, however, not aware of other people's perceptions and/or expectations of them (Morse, 2003). Enhanced self-awareness and a deep understanding of one's own emotions, strengths, weaknesses and drivers are key to take more proactive action to change resulting in enhanced performance (Church, 1997; Church & Wacławski, 1999; Goleman, 1998; Tornow, 1993). Multi-rater feedback systems are a widely used method for eliciting behavioural feedback or gaining a view on an individual's performance assessments from a designated group of people and can therefore be designed explicitly to enhance self-knowledge and consequently improve job related performance (Antonioni, 1996; Morgeson, Mumford, & Champion, 2005; Tornow, 1993; Yukl & Lepsinger, 1995). As such, the researcher decided on using a 360 degree survey where feedback is elicited from multiple sources to accurately assess the participant's own behaviours and skills (and leadership performance in relation to the dimensions being evaluated) as they manifested in workplace interactions as viewed by him/herself and by others. The primary sources often included in multi-rater feedback processes are the line manager, peers, direct reports (subordinates) and in some cases the individual's customers and/or suppliers and lastly the individual him- or herself (as the participant). For the purpose of this study, apart from the leader completing his or her self-assessment, the 360 degree survey was distributed to the leader's peers, direct reports and supervisor. The likelihood of subordinate, peer and superiors' bias in 360 degree appraisals were minimised through a process that guaranteed anonymity and confidentiality (Harris & Schaubroeck, 1988; Kane & Lawler, 1978).

The 360 degree survey dimensions captured the constructs derived from the qualitative analysis of the semi-structured interviews. The questions were based on observable behaviours that are job-related. Questions were adapted and aligned to the Denison Model (Denison, 2006) and the Universal Model of Leadership or otherwise known as the Leadership Circle developed by Rob Anderson (Anderson, 2006). Respondents are people with whom the participant has frequent interaction. The respondents were able to evaluate

actual behaviours and skills they personally observed. Feedback obtained in this manner is regarded as believable, valid and fair (Edwards, 1998). Furthermore, respondents were therefore able to personally relate to the questions and see the link between the questions and the relevance and purpose of the survey. This also gave the survey face and content validity (Goudy, 1999).

The aim of administering the 360 degree survey was to obtain data on the actual observable leadership traits and behaviours associated with spiritual leadership and leadership performance as part of the exploration and description of the relationship between spiritual consciousness and leadership performance. The 360 degree assessment was used to measure the actual demonstration of the behaviours by high performing leaders thus also illustrating the perceived impact of spiritual consciousness on leadership performance. The questionnaire was a 72-item questionnaire with a five-point Likert-type scale for rating the leadership behaviours demonstrated. These leadership behaviours can be grouped into four main dimensions namely, creating purpose and meaning, involving people, adapting to change and delivering results. The rating scale had the following designations: (1) = Strongly disagree, (2) = Disagree, (3) = Neutral, (4) = Agree, and (5) = Strongly agree. For example, a rating of 5 reflects that the respondents strongly agree that the leader demonstrates or utilises that behaviour, meaning that the leader is likely to be very competent in that behaviour. A rating of 1 reflects strong disagreement and as such that the leader fails to demonstrate that specific behaviour and is likely not competent in that behaviour. An average score for each dimension was also calculated which was subsequently qualitatively interpreted. Refer to Appendix C for the 360 Degree Survey.

#### **4.8.5 Reflective journal**

The last form of data was the personal assumptions and goals that was captured in a reflective journal and field notes. The journal facilitated reflexivity. The researcher used the journal to examine her own thought process, experiences and personal beliefs or assumptions about conducting research in this area of study. According to Morrow and Smith (2000), the use of a reflective journal makes the qualitative inquiry more robust as the researcher is able to record her reactions, subjective views, expectations, and feelings about the research process to mitigate and embrace subjectivity and bias in the data (Ortlipp, 2008). The field notes

provided additional data for consideration whilst coding. It also contributed to the analysis of triangulated data (Cresswell, 2009).

#### **4.9 DATA COLLECTION PROCEDURES**

As explained in the research strategy and setting, high performing leaders of private-sector organisations were identified with the assistance of a gatekeeper (in this instance a Human Resource representative) using their performance rating as an indicator for performance and requesting them to participate in this study on a volunteer basis. Ten participants were randomly selected from the volunteers who met the criteria for this study and contacted telephonically. This was followed up with e-mails detailing the study requirements. The e-mail contained requests for assistance with the following aspects of data collection:

- Information about the days that would be convenient for data collection purposes (to administer the OPQ32r and EQ-i 2.0 if no assessment results were available at the time of the study as well as to conduct the semi-structured interview and the 360 degree survey);
- Requesting 60 minutes per participant for feedback on the OPQ32r and EQ-i 2.0 assessment results if the participant has not received feedback on the OPQ32r and EQ-i 2.0 assessment results before;
- Two hours to conduct the semi-structured interview;
- Requesting names and contact details of the participant's line manager, peers, direct reports (subordinates) and in some cases the individual's customers and/or suppliers which the participant would like to receive feedback from in the form of a 360 degree survey process;
- To position the purpose of the 360 degree survey process to the participant's line manager, peers, direct reports (subordinates) and in some cases the individual's customers and/or suppliers prior to the researcher contacting them to participate in the 360 degree survey; and
- Requesting 60 minutes to provide feedback on the outcome of the leader's 360 degree survey results.

A consent form (as shown in Appendix A) were also distributed by e-mail to the participants for signatures. This form referred to the use of the secondary data and procedures related to

the primary data. The data collection phase of this study lasted approximately six months and consisted of two consecutive stages.

During the first stage, the researcher derived a general sense of the leadership behaviours demonstrated as reported by the psychometric assessment results and the patterns (themes) that were evident from the thematic narrative analysis of the transcribed interviews. The second stage consisted of the design, distribution, administration and scoring of a 360 degree survey and subsequent collation and interpretation of the survey results. At the end of the 360 degree survey process, feedback on the outcome of the survey was presented to the participants. The procedures followed during these stages are set out below.

#### **4.9.1 First stage: evaluation and identification of leadership behaviours**

Permission to conduct the study was first obtained from the University's Ethics Committee. Once permission was granted, permission was sought from the organisations where the participants work and lastly from the participants themselves to participate in the study.

After obtaining consent from participants, a date and time was scheduled to meet with each participant to conduct the semi-structured interview.

##### *4.9.1.1 Performance appraisal results*

Non-probability, purposive sampling was used in this study. As previously discussed, sampling refers to selecting potential participants from the entire population from which generalised conclusions could be drawn that their results were representative of the entire population (Burns & Grove, 2007, 2011; Welman, Kruger, & Mitchel, 2005). This technique is used by the researcher to deliberately choose participants who can provide the necessary data required for the study based on their understanding and experience related to the constructs being investigated (Denscombe, 2002; Parahoo, 1997). The eligibility criteria in the study were that the participants should firstly be in a leadership position and secondly their performance appraisal results should reflect that they are considered high performing leaders within their organisations. The performance appraisal results were not used again after selecting the participants for this study.



#### *4.9.1.2 Psychometric assessment results*

Prior to the interview, the researcher reviewed the psychometric data to determine the leadership behaviours demonstrated by the participants. The interview then followed to gain insight on the participants' opinions or perceptions of spirituality, consciousness and the impact of these on their performance as leaders.

In the case where there were no psychometric assessment results available, the participant had to complete these first, followed by feedback to the participant on the assessment results before commencing with the interview process. These assessments were administered by means of on-line, self-administered methods. Self-administered methods are considered an acceptable method of data collection when the participant is the unit of analysis (Welman et al., 2005). The participants were notified telephonically of a need to complete an assessment as part of the research study and subsequently received the electronic link to their assessment together with basic instructions for completing it. Also, in this email was a request to complete the assessment within a specific time frame as well as a request to indicate when a suitable time would be to provide the participant with feedback on the assessment outcomes. Feedback on the assessment results was conducted by the researcher who is a registered industrial psychologist prior to conducting the semi-structured interview.

#### *4.9.1.3 Semi-structured interviews*

On the day of the interview, participants were again briefed about the study and confidentiality established before commencing with the interview. Participants were requested to sign a consent form which referred to permission being granted to participate in the study which comprised of an interview, 360 degree survey, analysis of assessment results and performance evaluation results, as well as acknowledging that the interview will be digitally recorded if they have not yet done so. The interview was then conducted. The interviews were semi-structured with the researcher asking clarification of issues, opinions, experiences, and feelings when necessary. This technique enabled the researcher to create an environment that encouraged a conversational exchange. Minimal note taking was done during the interview so that the interviewer could listen attentively to what is being shared. Observations that were made during the interview were captured by the researcher in the reflective journal after the interview. The length of the interviews varied between 60 and 90

minutes. On completion of the interview, participants were thanked for their valuable input in this study and, the participants were briefed on the 360 degree survey process which will follow, and informed that the findings of the 360 degree survey will be available approximately six months after the interview and 360 degree survey processes have been concluded. They were also informed that they will receive feedback on the 360 degree survey results. Following the interview, the interview data, which was digitally recorded, was transcribed and thematic analysis of the narratives were conducted. The themes and subthemes were explored to identify the constructs and questions to include in the 360 degree survey after which the survey was designed and distributed. A reflective journal on personal experiences and a critique on the procedure was also kept for each interview and for the relevant period.

#### **4.9.2 Second stage: 360 degree survey**

Each participant was asked to brief their chosen respondents on the purpose of the 360 degree survey prior to it being distributed to ensure full participation. The email correspondence firstly stated that the participant had consented to their participation in the study, summarised the purpose of the study, how and why they were chosen as potential respondents and therefore requested them to participate in the study. Finally, the confidential treatment of the data and voluntary nature of the study was stated.

The 360 degree questionnaire implies self-rating as well as ratings by others and was distributed by email with clear instructions for completion to all respondents. The survey was administered electronically via Survey Monkey. The researcher made use of a paid subscription to Survey Monkey which provides for an unlimited number of questions and responses. Access to the surveys in the subscription is limited by username identification and password to the registered user only. The platform furthermore sends a one-time password to the registered user to verify the user's details before access is granted to the survey platform. Survey Monkey was further selected for its ability to develop and distribute survey questions, collect responses, and perform statistical analysis on the data (Survey Monkey, 2011). The 360 degree survey links were emailed to all the respondents. The survey was available to all respondents via any computer or smart phone with internet access using the hyperlink address to the survey. The email and the survey itself included a short introduction which provided information on the purpose of the survey and how it should be completed. The survey

questions consisted of closed questions using a 5-point Likert scale. The survey also provided for free text responses on each dimension to capture verbatim responses.

The 360 degree survey was designed to include 72 leadership practices or leadership behaviours. A 5-point Likert scale was used to measure the leaders' performance in relation to these leadership behaviours. The estimated time expected for completion of the survey was 20 minutes or less. The 360 degree survey was designed in such a way that the respondents' names and identities were kept confidential. Survey Monkey's online format allows for this level of confidentiality in that the 'Internet Protocol' or IP address feature was disabled for this survey (Survey Monkey, 2011). Respondents were given two weeks to complete the 360 degree questionnaires. Upon their completion, the survey results were scored, collated and interpreted. The results were included as a source of data for the purpose of the study. The feedback which was provided to the participants on the survey results was not included as a source of data in this study. Feedback on the outcome of the 360 degree survey was provided in report format to the participants of this study. The 360 survey results and reports compiled on these results were treated as confidential.

The final step consisted of reviewing the reflective journal to examine personal bias and assure quality and rigor in the interpretation of the data. Thereafter, the final data analysis and interpretation of the data collected during stage one and two took place.

#### **4.10 RECORDING AND STORAGE OF DATA**

Data is seen as the official records or technical data, digitally recorded information, original worksheets, memoranda, personal notes or precise copies thereof that are the result of personal observation and activities of a study; and are necessary for reconstruction and evaluation of the constructs or publication of the study (Halcomb & Davidson, 2006; Mondada, 2007; Ochs, 1979). The researcher used psychometric assessment results, semi-structured interviews and 360 degree surveys to capture the data throughout the process. Field notes and a reflective journal were interpreted to assure quality and rigor in the study. Psychometric assessment results as well as the 360 degree surveys were viewed as strictly confidential and securely stored. Given the confidential nature of the information, access thereto was for the researcher only, and used for the purpose of this study.

Interviews were digitally recorded by means of a digital voice recorder and extensive notes were taken during the interview. The researcher also made use of a reflective journal since the researcher cannot rely on her memory alone to recall data for analysis, in particular specific emotions or an intuitive sense of what was happening during the data-gathering process. A reflective journal allowed the researcher to reflect on her own views, feelings and learning during the research process and to account for any key decisions taken (Meloy, 1994). The participants' details and identities were kept strictly confidential. Furthermore, recorded, and transcribed interviews were a good way of enabling the researcher to analyse data gathered from the participants in the most effective and accurate manner. Reflecting on the field notes and interview data enabled the researcher to observe what occurred during the interview beyond what the participant was saying (Schurink, 2009). After the interviews were transcribed and upon completion of the study, all audio recordings were destroyed.

All data was stored safely in three places (laptop hard drive, hard copies and external hard drive of the researcher). The researcher created electronic files for the interviews, observations, documents, personality and emotional intelligence assessment results, and journal entries. All files were password protected. All files were saved in the researcher's portable computer and external hard drive to which only the researcher had access. Data was stored electronically and retrieved when needed during the various stages of the study. Recognising that certain information may be generated which is not research data, the researcher made the final determination regarding what research data had to be retained and what period of retention was necessary to protect any intellectual property resulting from the work. This data will be kept for a period of five years to facilitate the presentation and publication of findings of this research in article format after which it will be destroyed.

#### **4.11 DATA ANALYSIS AND INTERPRETATION**

A comprehensive and cyclical review and analysis of the data was conducted. This process of recording and analysing is an iterative and reflective process and started during the collection of data and continued through each stage of collection and reflection upon field notes as discussed above and concluded once all the data had been collected and reviewed. Although data collection and analysis were conducted concurrently, analysis of the data is discussed below in the order of collection (Stake 1995).

A qualitative method of analysis was followed which resulted in a large volume of data. The researcher therefore required data reduction to aid the analysis. Data reduction is not something separate from analysis. It is part of analysis as explained by Miles and Huberman (1994) with the aim of analytically reducing the data by producing summaries, abstracts, coding and memos. This enables the researcher to draw conclusions and test their validity. This method is however, extremely time-consuming as the analysis and coding is an ongoing process throughout the study (Marlow, 1993). It nevertheless allows for in-depth understanding of the phenomenon being investigated.

#### **4.11.1 First stage: evaluation and identification of leadership behaviours**

Data analysis and interpretation during the first stage consisted of reviewing the performance results of the volunteers to select participants for the study, analysis and interpretation of the psychometric assessment results (OPQ32r and EQ-i 2.0) as well as analysis and interpretation of the semi-structured interviews. This process is discussed in more detail below:

##### *4.11.1.1 Performance appraisal results*

The Human Resource representative shared the performance appraisal results of the volunteers with the researcher. This was used to identify high performing leaders and subsequently to select participants for this study. Regardless of the performance appraisal method or system used in the organisation, the appraisal results should reflect whether individuals are considered as high performing leaders within their respective organisations. However, the researcher still evaluated the performance appraisal results in relation to the organisational context, the system or method used as well as the performance indicators used to evaluate performance. In understanding the underpinning theories of performance management, the researcher used her own judgement in interpreting the performance appraisal data to determine the significance of the results, and to purposefully select participants who met the criteria for inclusion in this study (Babbie, 1992).

##### *4.11.1.2 Psychometric assessments*

A qualitative interpretation was done of the leadership behaviours and personality characteristics to see how these manifests in the sample population. The results of the

OPQ32r and of the EQ-i.2.0 were interpreted separately. The results for the OPQ32r were interpreted under the headings, relationship with people (influence, sociability and empathy), thinking styles (analysis, creativity and change and structure) as well as feelings and emotions (emotion and dynamism). Interpretation was done in terms of the description on each bipolar scale as well as the classification of the sten scores as presented in Table 17 and Table 20 respectively. As such, scores of 4, 5, 6 and 7 were considered average or as much as most people with scores lower than 4 being lower than average or lower than most and scores higher than 7 being considered higher than most or high scores.

The EQ-i 2.0 results were interpreted under the headings, self-perception (self-regard, self-actualisation, motivation and emotional self-awareness), self-expression (emotional expression, assertiveness and independence), interpersonal orientation (relationships with others, empathy and social responsibility), decision making (problem solving, reality testing and impulse control) and stress management (flexibility, stress tolerance and optimism). Interpretation of the EQ-i 2.0 scores was done using the classification range for the EQ-i 2.0 scores as presented in Table 29 where effective functioning is considered to be a score ranging between 90 – 110. The results were integrated for each respondent and integrated overall to present a view on the extent to which they demonstrate qualities that constitute spiritual conscious leaders. These constructs were also included in the semi-structured interviews.

#### *4.11.1.3 Semi-structured interviews*

The qualitative information from the semi-structured interviews were interpreted by means of a narrative analysis. The aim of a narrative analysis is to better understand the process whereby different people engage with the social world and to create an interpretation of the social construction of identity through a narrative account of their lives and the stories they tell (Denzin, 2009; Rosenwald & Ochburg, 1992). The narrative approach is concerned with not only the content of what the participant is sharing in the interview, but also focuses on the analysis of the conversation itself. Narrative analysis is therefore analytically interpretive and focuses on a particular case rather than providing a broad overview of a dataset (Braun & Clarke, 2006).

Thematic analysis according to Patton (2002), allows for qualitative interpretation of transcribed data across different cases and needs to focus on the following three aspects:

- To confirm what is already known about the constructs being investigated or making the obvious;
- To identify any misconceptions, one may have and thereby making the obvious dubious; and lastly
- To discover the important aspects that have not been identified or presented by others thereby making the hidden known or obvious.

According to Allen-Meares (1985), thematic content analysis is a qualitative research tool that allows the researcher a degree of flexibility in decision making for example, which data to use, and which evolving story to tell, as they are all analytic choices. Moreover, it allows for a vast amount of detailed and multi-faceted data to be analysed (Braun & Clarke, 2006). Data reduction and thematic analyses are also especially helpful when labelling, examining and investigating patterns and themes within a set of data. This method of analysis enables the researcher to sort, focus, discard, and organise data in order to identify the core consistencies, emerging themes, sub-themes, categories, and patterns in order to draw conclusions based on the data (Miles & Huberman, 1994; Mouton, 2001). This method is often used in qualitative research methods and is a technique to qualify descriptive data (Allen-Meares, 1985). Qualitative thematic analysis of the data gathered from the various participants enabled the researcher to identify recurrent themes related to the research, typologies and illustrations of particular issues or constructs which were evaluated and discussed. Braun and Clarke (2006) further explained that coding, analysis and writing/reporting support thematic analysis.

Before the data was analysed, all semi-structured interviews, observations, reflective journal entries and field notes were transcribed. Transcribing the data allowed the researcher to become acquainted with the data (Reissman, 1993). The researcher used the meaning of narrative and thematic analysis as the unit of analysis for coding the interview data and also looked for thematic correlations. The codes applied were keywords which were used to organise the data. This means that the data was not coded sentence by sentence or paragraph by paragraph, but coded for narrative and thematic meaning. The transcribed data was not reduced to data summaries so that no bias was introduced. This study followed the mixed

method, multiple case study design where the data was analysed case by case through narrative analysis and later by thematic cross-case analysis (Stake, 1995). Thus, interviews, observations, documents, and field notes were analysed for each case. Following the case-by-case analysis, all themes were used to conduct the cross-case analysis. Themes salient across all cases as well as, themes considered to be of significance even though it did not appear in all cases, were kept. The researcher followed Braun and Clarke's (2006) step-by-step guidelines to conduct the thematic analysis. These guidelines stipulate that the researcher must first familiarise herself with the data before generating initial codes. After the initial coding, the researcher must read each transcript thoroughly to immerse in the data. This is followed by reviewing themes, defining and naming themes, and lastly producing the report.

#### **4.11.2 Second stage: 360 degree survey**

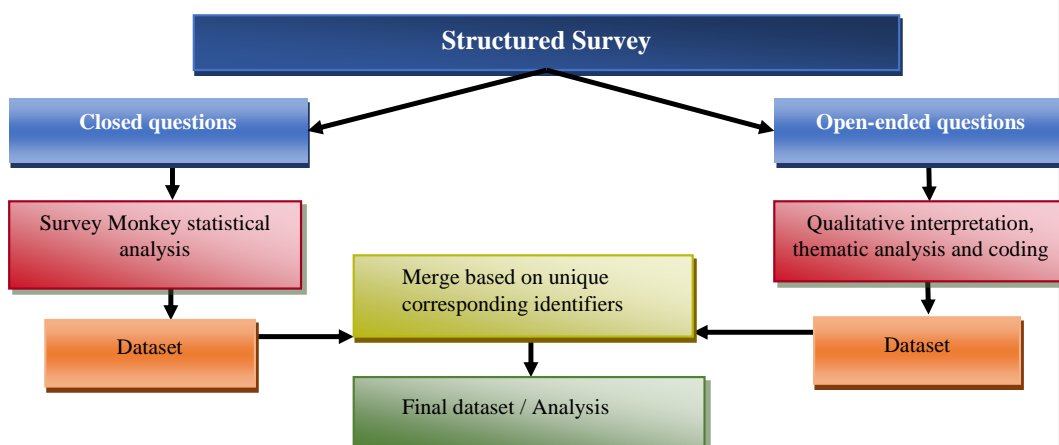
The data of the 360 degree survey was collected and partially analysed electronically using Survey Monkey statistical tools. This online survey platform is able to collect and organise data electronically by counting and summarising the answers to different fixed choice questions of the survey (Survey Monkey, 2011). The summarized data consisted of mean values of the multiple responses (ratings by self, peer, superior and subordinate), as well as the average rating for each dimension, for analysis of the entire dataset as well on an individual participant level. Custom reports, graphs and charts can be pulled from the system. Data can also be downloaded into Excel spreadsheets, comma-separated values (CSV) files, read-only Adobe PDF documents or web-based summaries in HTML or XML formats (Survey Monkey, 2011). The results for each participant as well as the overall dataset were downloaded into an excel spreadsheet for further analysis. Results, in the form of simple percentages, were then analysed using descriptive statistics and qualitatively interpreted to report on the perceptions. The qualitative questions or verbatim responses were retrieved in a different report and were compared directly by means of qualitative interpretation to organise into the most prevalent themes (Braun & Clarke, 2006).

Given that this study utilised a mixed method, multiple case study design with exploration of multiple sources rich in context, the procedure for analysis across cases was carefully considered. Integration of qualitative and quantitative data entails several different approaches which can be implemented at various stages of research (Creswell & Plano Clark, 2011; O'Cathain, Murphy, & Nicholl 2010). According to Stake (1995) and Gobo (2015), the



appropriate procedure to follow for integrating findings across cases in multiple case study design or mixed methods and in a single instrument where both quantitative and qualitative data are collected, is the merging findings procedure.

Data consolidation or merging can be achieved by jointly reviewing both qualitative and quantitative data and consolidating them through the use of codes or narrative to obtain results (Suleman & Hopper, 2014). This approach started when the researcher reviewed quantitative data from the psychometric assessments which informed the qualitative data collection and analysis that followed in the semi-structured interviews (Ivankova, Creswell, & Stick 2006). The qualitative data from the semi-structured interviews informed the subsequent quantitative data collection in the 360 degree survey by identifying key concepts that should be measured in the online survey (Onwuegbuzie, Bustamante, & Nelson 2010). A concurrent mixed method design was used in the 360 degree survey to collect structured quantitative as well as unstructured qualitative data (Figure 6).



*Figure 6: Concurrent Design*

Each set of structured, quantified questions was followed by an open-ended comments field which was linked to the set of questions preceding it. Separate analyses of the quantitative and qualitative data obtained from the survey were conducted. For the quantitative analytics, descriptive statistics were used which was integrated with the findings from the qualitative data analysis which entailed thematic searches and coding. The data was subsequently organised in a format based on the thematic relevance to allow for an integrated conclusion and qualitative interpretation by means of comparing, contrasting and synthesising the data (Creswell & Plano Clark, 2011; Suleman & Hopper, 2014). The method of merging allowed the researcher to place equal emphasis and report on qualitative and quantitative data in order to make generalisations about the cases. The final interpretation was drawn through triangulation.

#### **4.12 STRATEGIES EMPLOYED TO ENSURE QUALITY DATA**

Ensuring the quality and trustworthiness of qualitative research is essential to the research process. The terms reliability and validity are more readily used in the context of quantitative research and is therefore open to much debate in qualitative research. In quantitative research, measures that deal with validity and reliability can be incorporated to ensure that the research is of good quality (Golafshani, 2003). In qualitative research, quality is referred to as the dependability and trustworthiness of the research (Lincoln & Guba, 1985). Apart from the ethical considerations and validation strategies, Mackey and Gass (2005) indicated four constructs that are critical in ensuring the quality and rigour of the research process and ultimately the research findings. These are: credibility, transferability, dependability and confirmability. This was used to ensure validity and reliability in this study, as follows:

##### **4.12.1 Ethical considerations**

Institutional approval was obtained from the University of South Africa's Ethics Committee prior to approaching any participants to invite them to participate in the study. The researcher furthermore ensured that anticipated risks were managed appropriately.

Ethical consideration was given regarding the anonymity, privacy and confidentiality of the participants in this study to ensure that no harm would come to any person as a result of the manner in which the data was captured, stored, retrieved and thereafter analysed or utilised for the final reporting of findings. This included the ethical consideration given to anonymity and confidentiality in conducting online psychometric assessments and online surveys.

Participation in the individual interviews was voluntary and informed. When engaging participants for the study, consent was first obtained from the gatekeepers of the organisations (Human Resources representatives) to conduct the research. Organisational consent was obtained to use the performance appraisal results to select participants for this study where after consent was obtained from the participants, firstly to participate in the study and secondly to use their psychometric assessment results (OPQ32r and EQ-i 2.0) in the study. It was made clear that the engagement would consist of an interview with possible communication thereafter for clarification. This would be followed by a 360 degree assessment, feedback on the 360 degree assessment results and a copy of the research. There was no expectation of continued interaction after the process was completed by participants as the researcher covered these and a number of other ethical considerations in the Letter of Consent which all the participants had to sign (Appendix A). The Letter of Consent also contained information regarding the researcher's professional conduct, qualifications and experience, as well as the reasons for the research, level of engagement that was expected from the participant and from their employees in order to conduct the research, including referencing to the feedback the participant would receive. It was clearly communicated that feedback was limited to the participant on the outcome of the 360 degree assessment and no results were available to the organisation other than the final published results. Consent was explicitly sought from the onset of the data collection processes, and re-confirmed throughout interaction with the participants.

For the purpose of data analysis, the documents were securely stored in an electronic format and any identifiable information was deleted prior to publishing selected profiles or results. To protect the privacy and confidentiality of the clients, their names, ages and those of their organisations were omitted from the reported results. Moreover, the researcher adhered to the guiding principles as set out in The Professional Board for Psychology's Ethical Code of Professional Conduct which includes the South African Constitution, Protection of Personal Information Act and the Bill of Rights.

#### 4.12.2 Validation strategies

The tests and measures used to establish the validity and reliability of quantitative research cannot be applied to qualitative research as qualitative research employs different measures to analyse and test hypothetical generalisations of observable facts than what is used in quantitative research (Creswell & Miller, 2000; Glesne & Peshkin, 1992; Hoepfl, 1997). Qualitative research is therefore critiqued by social and behavioural scientists in terms of the validity of studies that use such methodology. However, the terms validity and reliability are applicable in so far that validity refers to the integrity and application of the methods applied and the precision in which the findings accurately reflect the data, whilst reliability describes the consistency in the analytical procedures employed (Long & Johnson, 2000). To this end qualitative researchers have to incorporate various methodological validation strategies to ensure that their studies are credible, trustworthy and rigorous (Creswell & Miller, 2000). Credibility for this study was achieved using the validation strategies of triangulation, data saturation, researcher reflexivity (accounting for personal biases which may have influenced findings as well as ongoing critical reflection of methods), thick rich description and peer debriefing to reduce research bias. Further to this, in order to ensure the quality of the research, Guba's (1981) elements of quality criteria for inquiry that are commonly applied in qualitative research namely; credibility, transferability, dependability and confirmability were also applied.

Data triangulation involves the employment of multiple methods to collect data as well as the analysis thereof and is considered to be a method to ensure data saturation (Denzin & Lincoln, 2000). According to Denzin (2009), a direct link between data triangulation and data saturation exists, wherein the one ensures the other. Table 19 summarises the different forms of triangulation in qualitative research.

Table 19

*Different Forms of Triangulation in Research*

Form of Triangulation	Characteristics
Triangulation methods	Using different data collection methods for example a combination of qualitative and quantitative techniques
Data triangulation	Using multiple sources of data e.g.

	<ul style="list-style-type: none"> <li>• Checking interviews against documents</li> <li>• Comparing perspectives of participants from multiple points of view</li> </ul>
Analyst triangulation	Using multiple investigators to analyse data
Theory triangulation	Using different perspectives for interpretation

*Note:* Adapted from Patton, 2002.

In this research study, the data was triangulated in terms of the various forms of data that was collected (i.e., interviews, observations, OPQ32r, EQ-i 2.0, 360 degree assessment results, reflective journal entries and field notes) using triangulation of data collection methods. This helped produce a more comprehensive set of findings. Moreover, quality was ensured through the use of systematic coding and thematic analysis as well as systematic data interpretation procedures which enhanced the credibility, validity and transferability of the study.

Thick rich descriptions were achieved by presenting the participants' experience and view under each theme and by providing detailed descriptions of each case. Finally, the researcher required the assistance of other professionals (peers) to debrief on the process to evaluate the researcher's growing insights. These peers were approached firstly because they were familiar with qualitative data analysis techniques and were willing to provide professional guidance and secondly because they were interested in the research topic. These individuals agreed to provide this input for the duration of this study as they showed an active interest in the field of spiritual consciousness and leadership performance. Using Stake's 'critique checklist', the researcher relied on it to assess the quality of the research findings (1995, p. 131). The twenty criteria checklist below were used to assess the quality of the research study:

1. Was the research study easy to read?
2. Did it fit together, each sentence contributing to the whole?
3. Did the research have a conceptual structure (for example, themes or issues?)
4. Were the issues developed in a serious and scholarly way?
5. Was the case adequately defined?
6. Was there a sense of story to the presentation?

7. Was the reader provided with some vicarious experience?
8. Were quotations used effectively?
9. Were headings, figures, artefacts, appendixes, and indexes used effectively?
10. Was it edited well, then again with a last minute polish?
11. Did the researcher make sound assertions, neither over- nor under-interpreting?
12. Was adequate attention being paid to various contexts?
13. Were sufficient raw data presented?
14. Were the data resources well-chosen and in sufficient number?
15. Were the observations and interpretations triangulated?
16. Were the role and point of view of the researcher apparent?
17. Was the nature of the intended audience apparent?
18. Was empathy shown for all sides?
19. Were personal intentions examined?
20. Did it appear that individuals were put at risk?

The researcher, being an industrial psychologist, provided a section at the end of Chapter 8 where she presented her personal reflections on this research (researcher reflexivity).

#### **4.12.3 Credibility**

Credibility in qualitative research looks at whether the research population considers the research findings to be aligned or credible. It is therefore essential to ensure that the participants are comfortable with the researcher and that they behave as they would when normally interacting with the researcher. Since the participants or the company for which they work have had a business relationship with the researcher in the past, credibility was to a large extent ensured.

#### **4.12.4 Transferability**

Transferability, as a type of validity, refers to the relevance of the research to other related fields of study, its practical relevance and the degree to which the phenomenon or findings in the study are applicable or useful in different contexts, future research or in practice. The

similarity of contexts determines the extent to which findings can be transferred from one context to another. Since multiple perspectives were used to describe insights, readers are able to make inferences regarding their own contexts from these.

#### **4.12.5 Dependability**

Dependability can be compared to reliability in quantitative research studies (Guba, 1981; Lincoln & Guba, 1985). It refers to the consistency and reliability of research findings that depends on the reliability of data gathering method, method of analysis and the inferences drawn from the data gathered (Polit, Beck, & Hungler, 2006). Given that both quantitative and qualitative data were used (i.e., interviews, observations, OPQ32r, EQ-i 2.0, 360 degree assessment results, reflective journal entries and field notes), the researcher was able to draw accurate inferences.

#### **4.12.6 Confirmability**

Confirmability refers to the degree the research data and findings can be verified and confirmed by other researchers using the same research method. The data collection process, data storage as well as the method used to analyse the data and the reporting thereof was therefore described in as much detail as possible to ensure that this research could be replicated if necessary.

### **4.13 REPORTING AND CONCLUDING HYPOTHESES**

The findings from this research will be the contribution made and shared with the global leadership fraternity as well as the business world. As such, reporting on the findings through writing up the qualitative research was an important area that required a great deal of thought. A qualitative writing style was followed in reporting the research findings. The purpose and aim of the research were clearly explained to the reader, with the explicit identification of the research question. The researcher reported on the findings by going back to the research questions that directly related to the research objectives for the study. Moreover, the rationale of the study and the setting were discussed in context to the field of study as well as the relevance thereof in relation to previous studies (from the literature review). Further to this, the research methodology was explained, including justifying the research design and

research method. The research tool (semi-structured interviews) was described and also the steps of participant selection, population size, data gathering technique as well as data analysis and interpretation. Observations from the thematic analysis were interpreted and discussed in detail. Conclusions, recommendations and limitations were discussed.

#### **4.14 RESULTS**

The results of the research procedure are presented in Chapter 5 (Psychometric assessments), Chapter 6 (Semi-structured interviews) and Chapter 7 (360 degree survey). Data was integrated, interpreted and discussed in relation to the literature review and the outcomes of this research. Tables and diagrams were used to present the results and findings where appropriate. In these chapters, a forum was provided within which the researcher explored and attempted to explain findings and conclusions that emerged from the study. In the discussion, the researcher attempted to interpret the results and findings and relate these to the purpose of the study and the published results from the literature review. The discussion of findings therefore includes a summary section which provides a brief recap of the relevant data discussed in that chapter pertaining to the study.

Generally, the results section summarises the introduction, problem statement and research questions, literature review, methodology, discussion of the results and findings. The discussion of the findings therefore provide the reader with an overview of why the study was done, the specific purpose of the study and hypotheses/research questions, what the literature relates about the problem under investigation, the methods used to gather data for the study, and findings emerging from analysis of the data. The discussion presents high level conclusions drawn.

The study concluded with various limitations of the research as well as providing suggestions into areas for future research, follow-up studies or replication studies as well as the application value of this study in Chapter 8.

#### **4.15 CHAPTER SUMMARY**

The empirical phase of this study followed a qualitative research approach, based on both descriptive and interpretive methods. This approach implies a focus on the perceptions,



opinions and experiences of the participants of the study. Ten participants were selected for this study following purposeful, convenience sampling and a non-probability sampling strategy. Performance appraisal results and psychometric assessment results were reviewed, and interviews were conducted with the aid of an interview guide which included questions that covered the constructs being evaluated. A 360 degree survey was constructed and administered and results were qualitatively analysed. Systematic thematic analysis was conducted, and triangulation used to ensure quality. The next chapter presents the results of the empirical investigation of the psychometric assessments.

## **CHAPTER 5**

### **FINDINGS AND DISCUSSION: PSYCHOMETRIC ASSESSMENTS**

Chapter 4 described and explained in detail the rationale and purpose of the research design and method. The mixed methods, multiple case study research design was applied in this research study to acquire an experiential overview of the relationships and perceived impact of spiritual consciousness on leadership performance. As was clearly outlined in Chapter 1 and Chapter 4, a combination of qualitative and quantitative research methodologies was employed and the data subsequently qualitatively analysed. Furthermore, a theoretical framework based on an extensive literature study in Chapter 2 and Chapter 3 assured the reliability and validity of the measuring instruments designed for this study. Grounded in the research process, the description of the research design and methods in Chapter 4 represented the rationale for decisions and procedures pertaining to data collection and the data analysis process.

In Chapter 5 to 7, the data is presented, analysed, described and interpreted in a systematic manner as the next step of the research process. Given that a qualitative study involves an inseparable relationship between data collection and data analysis (Tuckman & Harper, 2012), the presentation, analysis and discussion of the results are presented in an integrated manner in order to build a coherent interpretation of data throughout these chapters.

The documentation and analysis process aimed to present data in an intelligible and interpretable form in order to identify trends and relations in accordance with the research aims. This enabled the researcher to identify the characteristics of spiritually conscious leaders as well as the perceived impact of spiritual consciousness on leadership performance. Moreover, it enabled the researcher to formulate conclusions and recommendations from the research that will underpin the inclusion of characteristics of spiritually consciousness leaders as inherent requirements in the selection of future leaders in South African organisations.

In this chapter, an interpretive analysis of the quantitative data obtained from the psychometric assessments is presented. This is followed by an analysis of the qualitative data obtained from the individual semi-structured interviews (Chapter 6). Lastly, an analysis of the quantitative data that was recorded by the 360 degree survey is given (Chapter 7). It is important to remain mindful of the fact that the data from the qualitative and quantitative

sections are connected in that the qualitative data contributed to the development of the quantitative measure used to obtain 360 feedback on the participants' level of spirituality, consciousness and leadership performance.

The comprehensive, integrated interpretation is presented as conclusions, limitations and recommendations in Chapter 8. The focus now turns to the presentation, analysis and interpretation of the psychometric assessment data for this study.

## **5.1 OCCUPATIONAL PERSONALITY QUESTIONNAIRE (OPQ32R)**

In the first stage of this study, the leadership behaviours of the 10 participants, were evaluated using psychometric assessment results. The OPQ32r results for the participants are presented in a tabular format (Appendix E). To maintain confidentiality, each participant's name has been removed from the tabled results. Within the table, each participant's sten scores for all the leadership competencies are presented. The results were qualitatively interpreted, and these interpretations are presented in this section under the headings relationship with people (influence, sociability and empathy), thinking styles (analysis, creativity and change and structure) as well as feelings and emotions (emotion and dynamism). The results were then integrated overall to present a view on the extent to which the participants demonstrate qualities that constitute spiritually conscious leadership as defined in the literature (and in what combination these qualities are demonstrated).

The sten scores are used to easily interpret the results of the participants (SHL, 2007). Interpretation is done in terms of the description on each bipolar scale as presented in Table 17 (Chapter 4). Sten scores range from 1 to 10 with the mean being 5.5 and a standard deviation of 2. The OPQ32r shows a normal distribution with a sten score of 5 and 6 as typical for most people. Table 20 shows the classification of the sten scores for interpretation. A sten score of 1, 2 and 3 is considered to be within the lower than average range and is also considered as scores which are lower than most people. Scores of 4, 5, 6 or 7 are considered to be an average score or seen as scores which are as much as most. Sten scores higher than 7 are considered high scores and associated with scores which are higher than most people.

Table 20

*Classification Range of OPQ Sten Scores*

From	To	Description
1	3	Below Average
4	7	Average
8	10	Above Average

*Note:* Adapted from SHL, 2007.

### 5.1.1 Relationship with people

The first domain is relationship with people. This domain presents the sten scores for 11 traits in 3 sub-domains or areas namely influence, sociability and empathy. The sten scores for the traits persuasive, controlling, outspoken, independent minded, outgoing, affiliative, socially confident, modest, democratic and caring are presented under each sub section below.

#### 5.1.1.1 Influence

Table 21 below presents the results for the following traits under the influence sub-domain: persuasive, controlling, outspoken and independent minded. An interpretation of the participants' results will follow.

Table 21

*OPQ32r Sten Scores for Influence*

	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Persuasive	5	7	5	5	5	5	4	4	1	7
Controlling	8	7	7	6	5	7	2	5	3	8
Outspoken	3	9	3	5	3	6	2	7	1	9
Independent minded	6	3	1	7	6	7	4	6	3	7

In evaluating the sten scores for 'persuasiveness', it is evident that the majority of the participants scored in the average range, meaning that as a group they will feel comfortable to some extent when influencing others and will likely be interested in persuading or negotiating in some situations. There is an exception with one participant who scored in the below average score range. This participant would most likely refrain from seeking out opportunities to influence or persuade others and would follow the group. This is also supported by the scores for 'controlling' in that most participants scored in the average range. This implies that although they will likely feel capable of taking the lead, they will not likely assert control or dominance in their approach in such a role. Two participants scored in the above average range and would want to take the lead and will likely tell others what to do. A further exception here is that two participants in particular seem to feel comfortable or prepared to let others take the lead as implied by their below average scores. A trend here however suggests that this group would be inclined to take the lead if the situation requires that of them.

In relation to the participants' value for openness in expression, the sten scores for 'outspoken' show two participants who scored in the average score range. This implies that they may seem to find a balance between directness and tactfulness without avoiding confrontation altogether. Two participants however seem very comfortable and unafraid to participate in active or heated debates and seem more comfortable than most to tell others when they are wrong or what to do as implied by their higher than average scores. Most of the participants however scored in the below average score range. This means that they may seem to hold back from criticising others directly and may prefer not to express their own views openly. They may furthermore prefer not to talk about contentious issues and would most likely wish to avoid arguing with others. Overall for this trait it seems that participants will demonstrate a more tactful presentation of their views which is supported by the sten scores on affiliative and socially confident.

Most of the participants scored in the average score range for 'independent minded'. This implies that the majority of the participants will take a balanced perspective between doing things their own way and adopting or implementing teamwork and consensus in reaching decisions. An exception to this is the three participants with scores in the below average range. This means that these participants may be inclined to accept decisions agreed by the team or group. To them, reaching consensus is quite important and they will likely remain

open to the ideas and suggestions of others. Participant 2's scores for controlling and outspoken support the notion of not likely being taken advantage of or merely following the group think where the participant is inclined to take charge, tell others what to do as well as express opinions in quite a convincing way. Participant 3 on the other hand indicates that although inclined to accept decisions of others, he/she would wish to remain in charge where participant 9 may appear quite reserved and conventional.

#### 5.1.1.2 Sociability

Table 22 below presents the results for the following traits under the area sociability: outgoing, affiliative and socially confident. An interpretation of the participants' results will follow.

Table 22

*OPQ32r Sten Scores for Sociability*

	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Outgoing	10	6	3	5	8	4	6	6	5	6
Affiliative	7	4	5	4	5	3	6	4	5	5
Socially confident	8	6	5	3	5	4	4	6	3	5

Most of the participants scored within the average score range for 'outgoing'. These participants are likely comfortable interacting with others and will be seen as moderately talkative and animated without being the centre of attention. Two participants seem to be much more comfortable with the limelight and may be inclined to be quite lively in groups. Their sten scores are in the above average score range. There is one exception with a score in the below average score range for 'outgoing'. This means that the participant would most likely be more reserved and may be more comfortable blending into the background. It should however be noted that this score does not imply a tendency to avoid social situations or to have no social impact as this participant's score for 'socially confident' indicates a moderate comfort within social settings and the score for 'persuasive' indicates a moderate inclination to present a compelling argument when required to do so. A trend here for the group is that they will be comfortable in interaction.

The scores for ‘affiliative’ show that most of the participants scored within the average range. This implies that these participants will likely enjoy the company of others and will also likely balance the need to be with others or work with others with the need to be alone. There is one exception with a participant who scored in the below average score range. This means that this participant may be more comfortable working in isolation and will likely value time spent alone. Given this participant’s score on ‘outgoing’ and ‘socially confident’, it is not likely an indicator of detachment in relationships but there is a tendency to prefer his or her own company. On a whole, this group seems to be quite comfortable with the company of others.

In relation to ‘socially confident’, a number of the participants scored in the average range. This means that they may be moderately comfortable in both formal and informal social settings. They will also be comfortable in meeting new people and attending social events or functions. One participant scored in the above average range. This implies that this participant may be at ease and self-assured when meeting strangers and attending formal social events or functions. Two participants scored in the below average score range. This means that they may seem less confident in more formal settings and may feel awkward when first meeting people. These participants are however as outgoing and affiliative as most and may just need some time to settle within more formal settings. For the group there is a trend towards being reasonably socially confident without having the need to be at the centre of attention.

### 5.1.1.3 *Empathy*

Table 23 below presents the results for the following traits under the empathy sub-domain: modest, democratic and caring. An interpretation of the participants’ results will follow.

Table 23

*OPQ32r Sten Scores for Empathy*

	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Modest	6	2	6	5	5	8	7	6	8	7

Democratic	8	3	7	7	5	6	7	6	7	5
Caring	10	8	3	3	6	6	7	7	6	7

Most of the participants scored within the average score range for ‘modest’. This implies a trend for the group to be moderately comfortable in sharing their achievements and success stories with others but that they would be equally careful not to overemphasise their triumphs. Two participants showed high scores and may therefore dislike discussing their achievements openly. These participants may also likely show humility when praised. One participant, on the other hand, scored in the below average range for this trait. This means that this participant will be seen as quite open and easy to communicate with as well as comfortable with discussing personal achievements.

Results for ‘democratic’ indicate that most of the participants scored in the average range. This implies a trend for the group to be comfortable with making decisions without much consultation from others as well as being capable of encouraging contribution where feasible and getting other people’s views before making a decision if and when necessary. There are two exceptions. One participant’s sten score falls in the above average range. This indicates a need to consult widely as well as involving others in the decision-making process. It may also indicate a willingness to listen to others and encourage group discussion prior to committing to decisions. Another participant scored in the below average range. This means that the participant will show a tendency to make decisions without feeling the need to consult others. A low score also shows comfort with taking decisions alone and therefore not spending time in trying to find out what others think before making a final decision. It should be noted that this participant has a high score for caring and will therefore consider the impact of decisions on others as the welfare of others is regarded as quite important. As such, allowances for people may be included in the decisions made. In general though, the group will probably be more consultative.

A number of participants scored in the average range in terms of ‘caring’. This means that they will be moderately sympathetic and supportive towards others and their problems. Two participants scored in the above average score range for ‘caring’. These participants will likely be quite sympathetic and considerate towards others. A high score also indicates a helpful and supportive nature with individuals dealing kindly with people’s problems. Two



participants scored in the below average range. This implies that these participants will be very selective with the sympathy and support they demonstrate towards others. A low score further indicates a level of detachment from other's problems or an inclination to keep a professional distance from others.

From the results for this domain, it is evident that the participants as a group would present as reasonably socially confident, outgoing and persuasive, yet affiliative and empathic. They would typically take the lead without having to assert control or dominance over others and communicate their views in a tactful and respectful manner. Moreover, they would likely take a decisive stand whilst maintaining a balanced perspective and considering the views of others or negotiating terms and conditions when required to do so.

### 5.1.2 Thinking styles

The second domain, thinking styles, consists of three sub-domains namely analysis, creativity and change as well as structure. This domain presents the sten scores for the following 12 traits: data rational, evaluative, behavioural, conventional, innovative, variety seeking, adaptable, forward thinking, detail conscious, conscientious, rule following. These traits will be interpreted under the relevant sub-domains in the section to follow.

#### 5.1.2.1 Analysis

Table 24 below presents the results for the traits that comprise analysis. The traits in this area are data rational, evaluative and behavioural. An interpretation of the participants' sten scores will follow.

Table 24

*Opq32r Sten Scores for Analysis*

	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Data rational	4	8	7	7	6	3	7	7	5	5
Evaluative	5	7	7	10	6	4	4	7	2	8

Behavioural	10	6	4	6	4	7	9	4	4	9
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For ‘data rational’, most of the participants scored in the average score range. This means that the participants would wish to have facts, figures and some quantifiable data available to them when making decisions but they could also operate quite comfortably with less quantifiable information if required. One participant scored in the above average score range. A higher than average score means that this participant will likely enjoy work that requires measuring, monitoring and quantifying information and as such working with numbers and statistical information. Only one candidate scored in the lower than average range. A low score implies a preference for dealing with opinions and feelings as opposed to facts, figures and statistics.

Most of the participants scored in the average range for ‘evaluative’. This means that they are moderately keen to cast a critical eye over a piece of work to identify potential problems or pitfalls. Their focus will however not primarily be on what the potential problems are even though they may enjoy finding the limitations. Two participants scored in the above average score range for this trait. This indicates a critical view and a strong inclination to look for potential limitations and pitfalls of a particular approach. This participants’ focus will likely be more on errors than on possibility or opportunity. One candidate scored in the below average range. This means that for this participant it is less important to be critical and more important to look for opportunity.

Where scores for ‘behavioural’ are concerned, most of the participants scored in the average score range. This means that they believe in analysing the behaviour of others to understand the motives for their reactions. They will likely be able to balance the human side with the more critical analysis of facts and figures. There is a trend to placing a stronger emphasis on people given that there were three participants that scored in the higher than average range. This implies that they will tend to look at the ‘human’ side of problems as well as take account of the needs of others in reaching decisions. These scores are supported by the scores for caring and to some extent the scores for democratic.

#### 5.1.2.2 *Creativity and change*

Table 25 below presents the sten scores achieved for the area creativity and change. An interpretation of the results for the traits conventional, conceptual, innovative, variety seeking and adaptable will follow.

Table 25

*OPQ32r Sten Scores for Creativity and Change*

	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Conventional	4	7	8	4	5	4	1	4	10	6
Conceptual	8	5	5	10	6	4	8	4	1	5
Innovative	6	3	4	6	7	6	8	6	2	6
Variety seeking	8	3	3	5	6	7	7	6	6	7
Adaptable	4	4	4	5	5	5	9	4	5	4

For ‘conventional’, most of the participants scored in the average range. This means that they may sometimes prefer conventional approaches over innovative ways and at other times may favour new methods and practices depending on the situation. Two participants scored in the above average score range which means they may prefer well-proven methods or upholding standards and principles which they believe are important. In one instance, this is supported by low scores on conceptual and innovative. An exception is noted with one participant scoring below average. A low score is associated with a focus on less conventional work methods as well as a preference for new approaches. Individuals with a low score may likely reject tried-and-tested methods or traditions. The scores this participant achieved for adaptable, conceptual, variety seeking and innovative support this notion.

The results for ‘conceptual’ show most of the participants scoring in the average score range but here is a trend to being more conceptual given that three participants scored in the higher

than average range. Participants will therefore be open to hypothetical debates and discussing theories. Those with an average score will wish to balance the tendency to get absorbed in the more theoretical or abstract discussions with a need to focus on practical realities whereas those with high scores may be drawn to intellectual stimulating thought and debate. There is one exception with a participant who scored below average for this construct. This means that this participant would wish to be more concrete and practical and as such be grounded in reality.

In respect to 'innovative', most of the participants seem to consider themselves as creative as most and therefore able to build on ideas or demonstrating creativity without this trait necessarily being an area of strength as implied by their average scores for this construct. One participant scored in the higher than average range. This implies the participant will likely be quite creative and is inclined to think of original solutions. Two participants scored below average. This means they will more than likely prefer to build on others' ideas rather than generating original solutions or seeing things from original perspectives.

'Variety seeking' sten scores show that most of the participants scored in the average score range. This means the majority of the participants value stability, predictability and consistency as much as most. These participants are also open to new experience and would be comfortable dealing with change when that is introduced. One participant scored in the above average range. This implies a preference for trying out new things and a dislike for routine. People with high scores may likely become easily bored if not intellectually stimulated. Two participants scored below average for this construct. This means they would favour routine as well as enjoy work that is relatively predictable and stable. This is supported by their scores for conventional.

The last trait for this area is 'adaptable'. Most of the participants scored in the average score range. This means they would vary their behaviour to some extent given the situation or context. This would in most cases only be done when they feel it is particularly important to do so. An exception here is noted in that one participant scored in the higher than average score range. This means that this participant will be more inclined to change his or her behaviour to suit the situation. People with a high score will also be inclined to adapt their approach to different people in order to treat them appropriately.

### 5.1.2.3 Structure

Table 26 below presents the sten scores achieved for the final area in the thinking styles domain, namely structure. An interpretation of the results for the traits forward thinking, detail conscious, conscientious and rule following will follow.

Table 26  
*OPQ32r Sten Scores for Structure*

	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Forward thinking	10	6	8	7	5	6	5	7	4	7
Detail conscious	5	8	8	7	6	2	3	5	7	4
Conscientious	5	5	7	5	6	5	1	8	5	5
Rule following	4	6	8	4	6	4	5	6	7	5

The results show that most of the participants achieved scores that fall in the average score range for ‘forward thinking’. This means these participants will likely focus on the medium term than on the short or longer term. They may also consider both the short term and long-term impact of decisions or actions. There is however a trend to taking a longer-term view in that two participants scored in the higher than average score range. This means they will be more inclined to take a long-term view and set future goals and objectives. A high score also indicates a stronger propensity towards taking a strategic perspective and making contingency plans should things go wrong.

The trait ‘detail conscious’ shows most of the participants scoring in the average range. This means they would occasionally focus on detail and would be moderately tidy, organised and systematic in their approach. Two participants scored in the above average score range. This implies they would most likely become preoccupied in detail and work in a methodical,

organised and systematic way. On the other hand, two participants scored in the below average score range. This means they would dislike detail or having to approach tasks in an organised and systematic manner. They may prefer a greater amount of flexibility and would most likely delegate checking information or detail to others.

For the trait 'conscientious', most of the participants scored in the average range. An average score implies they will see the importance in meeting deadlines and the need to shift priorities and as such will invest effort and energy into completing tasks that they consider as important, while leaving less important tasks unfinished. One participant scored in the above average score range. This means that this participant will likely persevere in the face of adversity to see tasks through to completion even when the tasks are routine and relatively unimportant. There is one exception with one participant who scored in the below average score range. A low score implies a need for flexibility when it comes to deadlines. A low score furthermore indicates being prepared to leave some tasks unfinished and shifting the priorities to attend to more important or more stimulating tasks or activities.

Of the sample group, most of the participants scored in the average score range for 'rule following'. This implies they will support the adherence to rules and procedures but may be moderately prepared to break the rule or follow a non-standard approach when appropriate or necessary to get the job done. One participant scored in the above average score range. This means that for this participant, breaking the rules is not an option. People with an above average score will furthermore prefer clear guidelines and maintain standards and consistency.

From the results for this domain, it is evident that the participants would present as rational and objective yet equally aware and considerate of the intangible. They would likely balance theory or abstract matters with practical realities. They would be comfortable with solving problems and would, although demonstrating a tendency towards being more critical, consider both the limitations as well as opportunities that exist in a particular situation. Overall, these participants are moderately comfortable with change and would more than likely be open to new and innovative ways of doing things. Their decisions, actions and solutions would show due consideration for policies and procedures, future realities as well as the impact it will have on people.

### 5.1.3 Feelings and emotions

Feelings and emotions consists of two sub-domains namely emotion and dynamism. This domain presents the sten scores for the following 10 traits: relaxed, worrying, tough minded, optimistic, trusting, emotionally controlled, vigorous, competitive, achieving and decisive. These traits will be interpreted under the relevant sub-domain in the section to follow.

#### 5.1.3.1 Emotion

Table 27 below presents the results for the traits that comprise emotion. The traits in this area are relaxed, worrying, tough minded, optimistic, trusting and emotionally controlled. An interpretation of the participants' sten scores will follow.

Table 27

*OPQ32r Sten Scores for Emotion*

	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Relaxed	4	6	3	3	6	1	3	6	4	6
Worrying	6	2	6	10	9	8	8	3	9	6
Tough-minded	7	4	9	2	3	5	5	6	3	6
Optimistic	7	6	5	3	6	6	7	7	5	4
Trusting	4	8	4	4	5	10	5	6	10	5
Emotionally controlled	1	4	8	6	5	3	9	4	7	4

Where 'relaxed' is concerned, most of the participants scored in the average score range. This implies they regard themselves as moderately relaxed but may occasionally have difficulty relaxing more fully. Moreover, they may at times experience some nervous tension but are able to balance this with an overall ability not to let the pressure become too much. Although they may experience some nervous tension, they are able to relax and not get too caught up in the pressures of work. Four of the participants scored in the lower than average score range. Scores in the below average range indicate a tendency to feel tense and difficulty to unwind after work. Three of these participants also scored in the above average score range for

worrying and would therefore have a tendency to remain tense and continuously stress about things. This may imply reflective thought processes and a tendency to do introspection.

With respect to 'worrying', a number of participants scored in the above average score range. This means these participants may tend to worry about things going wrong and therefore tend to get anxious before important events. Three of the participants scored in the average score range. This implies they may worry on occasion but will likely be able to maintain relative calm. They may be more inclined to worry about important events and remain less concerned about others. The trend for this group indicates a likelihood of being more concerned about what may happen in future especially concerning important events. An exception is noted in that two of the participants scored in the below average score range. This implies they may be able to remain calm before important occasions and tend to be less affected by events.

Most of the participants scored in the average score range for 'tough-minded'. This means they may find unfair remarks and criticism from some people hurtful but can ignore it from other sources. They may also at times be particularly sensitive to criticism and other times are able to deal with it effectively or ignore the majority of the comments. Three participants scored below average. A low score implies they may take criticism to heart and may be easily hurt or upset by unfair comments or insults. Their low scores also indicate a concern for how others see them and a tendency to become emotionally involved in situations. One participant scored in the above average score range. A high score implies this participant will not easily be offended or overreact to insult or criticism. Moreover, a high score may indicate the participant is not concerned with what others think.

Most of the participants scored in the average score range for 'optimistic'. A moderate score implies an inclination to adopt a balance between optimism and pessimism and maintain a realistic positive outlook on life. There was one exception with one participant who scored below average. This means the participant may be quite concerned about the future or expects things to go wrong. This participant may also tend to focus on the negative side of issues and anticipate the worst. This is supported by the scores for forward thinking, socially confident, relaxed and trusting.

For 'trusting', most of the participants scored in the average score range. Scores in this range indicate a general preparedness to believe others but they will keep a healthy amount of scepticism and will therefore not be easily fooled. As such, these participants will regard



others as reliable and trustworthy but will not be naïve in the process. Trust will therefore likely be extended to people and friends well known to them and remain wary of others. Three participants scored in the above average score range. An above average score implies these participants will likely trust people and see their efforts and contributions as meaningful. Moreover, they will regard others as reliable and honest and therefore trustworthy.

The last trait in this domain is ‘emotionally controlled’. Most of the participants scored in the average score range. This means they will usually appear quite balanced and mature in their expression of emotions and feelings. They will likely display positive emotions more openly and attempt to hide negative emotions from others. They will therefore appear neither too open nor too restrained in expressing themselves. Two participants scored in the above average score range. A high score implies these participants may seem more comfortable concealing their emotions and feelings from others. They will likely hold back expression and keep their emotions intact. Two participants scored in the below average score range. These participants will likely find it difficult to conceal their emotions and will tend to be quite open and upfront about how they feel.

#### 5.1.3.2 Dynamism

Table 28 below presents the results for the traits that comprises dynamism. The traits in this area are vigorous, competitive, achieving and decisive. An interpretation of the participants’ sten scores will follow.

Table 28

*OPQ32r Sten Scores for Dynamism*

	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Vigorous	6	5	6	5	3	4	1	4	7	6
Competitive	3	6	5	6	5	6	1	6	1	6
Achieving	9	5	7	7	6	5	2	9	1	7
Decisive	1	9	6	5	5	7	2	6	4	8

For the first trait namely 'vigorous', results show most of the participants scored in the average score range. This means they would like to be moderately busy and dislike feeling overwhelmed by work demands. As such, they may dislike feeling overworked or having periods of inactivity. An exception is noted in that two participants scored in the below average score range. Low scores for vigorous indicate a need to work at a steady pace as well as a dislike for excessive work demands.

The scores achieved for 'competitive' shows most of the participants scoring in the average score range. This indicates they are determined to succeed and may at times be competitive. They are however unconcerned about their performance in relation to most people. There are three participants who scored in the below average score range. A low score implies they would typically dislike competition and may be prepared to concede defeat gracefully. They regard participation as more important than winning.

With regards to 'achieving,' most of the participants scored in the average score range for this trait. People in the average score range will likely be moderately ambitious and driven in their careers but wish to keep a balance between work and leisure time. Four out of the ten participants were not average. Two participants scored in the above average score range and two in the below average score range. The former may present as ambitious and career driven. These participants will also most likely set high personal goals and tend to expect a lot of themselves and others. A low score on the other hand, indicates a realistic view of career progression and a tendency to pursue achievable rather than ambitious goals or targets.

The final trait is 'decisive'. Most of the participants scored in the average range. These participants will likely try to make decisions both with an element of deliberation as well as reasonable speed. At times they therefore make decisions quickly and other times they may tend to procrastinate. Two participants scored in the above average score range. A high score implies a comfort with making quick decisions under pressure. These participants are also likely capable of weighing things up quickly and may be prepared to take risks. An exception is noted in that two participants scored in the below average score range. A low score indicates a fair amount of caution when making decisions. People with a low score often take their time to weigh things up and would not want to be pressurised in making a decision under pressure as they do not want to take risks.

From the results for this domain, it is evident that the participants would present as moderately ambitious and determined to succeed. As such, they would be concerned about the future and likely worry about the outcome of events. They would however not likely get caught up in these pressures for extended periods of time and would wish to keep a balance between work and life. Overall, this group appears to have an optimistic outlook on life and will likely be capable of dealing with setbacks and criticism in a constructive manner. They seem to be trusting of others but would not likely be taken for a fool.

## 5.2 EMOTIONAL INTELLIGENCE QUESTIONNAIRE (EQ-I 2.0)

The EQ scores obtained by each of the leaders are presented in tabular format and is attached as Appendix F. For each leader the total EQ score is presented as well as the scores for the competencies underlying each composite area. In this section, the results obtained from the Emotional Intelligence Questionnaire (EQ-i 2.0) are qualitatively interpreted under the headings; total Emotional Intelligence (EI) score, self-perception (self-regard, self-actualisation, motivation and emotional self-awareness), self-expression (emotional expression, assertiveness and independence), interpersonal orientation (relationships with others, empathy and social responsibility), decision making (problem solving, reality testing and impulse control) and stress management, (flexibility, stress tolerance and optimism). The results are then integrated overall to present a view on the extent to which the participants demonstrate qualities that constitute spiritually conscious leadership (and in what combination these qualities are demonstrated).

To aid the interpretation of the results, the scores are classified by means of the classification range for the EQ-i scores (Multi-Health Systems, 2011) as per Table 29 below:

Table 29

*Classification Range of EQ-i Scores*

From	To	Description
50	70	Very Much Below Average
71	90	Below Average
91	110	Average

111	130	Above Average
131	150	Very Much Above Average

From the above, it is evident that for effective functioning, the target score for an individual on the total EI score as well as on each composite area and individual competencies, is at least an average score of 91 to 110. For the purpose of this study, an average to above average score is desirable. As such, scores ranging between 91 and 130 would be deemed desirable.

### 5.2.1 Total Emotional Intelligence score

The first level of analysis from the EQ-i results is the total EI score obtained by each leader. EI refers to the non-cognitive capabilities and competencies of an individual as well as his or her ability to effectively cope with the environmental demands (Bar-On, 1997). An average to above average total EI score suggests that the individual is emotionally healthy and would most likely act purposefully, think rationally as well as deal effectively with social and emotional complexity. This furthermore suggests that the individual has a high level of emotional functioning and is potentially successful in life (Bar-On, 1997). According to Butler and Chinowsky (2006), high EI scores are linked to effective leadership. Moreover, emotionally intelligent leaders have been found to be more driven, inspired and able to motivate and drive their employees as well as demonstrate a positive impact on organisational performance (Barthwal & Juyal, 2012; Bradberry & Antonakis, 2015; Salovey & Mayer, 1990). As such, for the purpose of this study, a leader's overall EI results therefore need to reflect effective functioning. As indicated in the previous section, a score in the average to above average range is considered to be effective.

The total EI scores for the participants are presented in Table 30 below:

Table 30

*Total EI scores*

Participant	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
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Total EI	76	125	109	106	117	104	85	121	88	109
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From Table 29 and Table 30 above, it is evident that four of the participants scored in the average score range with scores between 91 and 110. Three of the participants scored in the above average range with scores between 111 and 130. An exception here is noted in that three participants overall EI scores fall in the below average range. For the group, the total EI score reflect effective and enhanced emotional functioning overall. The deduction can also be made that these leaders would most likely employ effective leadership styles (Butler & Chinowsky, 2006). An analysis of each composite area will aid in the understanding of the overall EI score and the link with spiritually conscious leadership.

### 5.2.2 Self-perception

The first section to be analysed is the participants' Self-perception composite scale which is presented in Table 31 below. This table includes the scores based on the self-regard, self-actualisation and emotional self-awareness subscales or competencies (Multi-Health Systems, Inc., 2011). This composite area relates to the extent to which an individual relates to the self. In other words, it refers to the level of self-awareness or self-consciousness.

Table 31  
*Self-Perception Composite*

Competence	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Self-Regard	60	116	111	101	112	89	86	123	63	114
Self-Actualisation	110	117	105	111	109	113	105	117	80	99
Emotional Self-Awareness	100	112	100	105	122	100	93	116	97	114

The observations for each of the competencies in this composite area will be discussed in more detail below. The competencies that make up the Self-perception Composite are as follows:

#### 5.2.2.1 Self-regard

The results in Appendix F and Table 31 show one of the participants scored in the average and five in the above average score range for 'self-regard'. According to Bar-On (1997), self-regard refers to an individual's self-awareness as well as the acceptance of self and the level of respect an individual show him or herself. In other words, self-regard can be described as the individual's sense of self-worth in relation to his or her areas of strengths and development. Having a high self-regard implies that these participants will more than likely have a high level of confidence and will not likely be overwhelmed easily. Moreover, they will likely maintain composure and experience criticism as constructive (Denton & Lategan, 2003). Four participants, however, scored in the below average score range. A low score implies that these participants may be generally more conservative in the estimation of their own abilities and may also demonstrate a lower level of self-confidence.

According to Hay and Nye (1998) as well as Hamilton and Jackson (1998), self-regard is fundamental in spiritual development and spirituality. Self-regard or self-awareness is also regarded as a construct of consciousness or intimately related to consciousness (Carver & Scheier, 1981; Newen, 2004; Newen & Vogeley, 2003). Those with a higher score for self-regard in this group will more than likely show a higher level of spiritual development, spirituality as well as likely application of consciousness constructs.

#### *5.2.2.2 Self-actualisation*

The 'self-actualisation' results in Table 31 show a number of the participants scoring in the average score range with four participants scoring in the above average score range. Self-actualisation can be described as an individual's potential to fulfil their own personal goals or realising their full potential (Bar-On, 1997; Maslow, 1954). An average to above average score implies the participants find purpose and meaning in the work that they do. It also implies they see themselves as performing optimally or to their full potential and as such are quite satisfied with their overall progress in life. An exception is noted where one participant scored in the below average score range. A low score means that one may be more concerned about the day to day tasks and may not find one's work fulfilling or playing towards his or her own strengths. This participant is however very critical in the estimation of self-worth which may have had an impact here.

Self-actualisation is regarded as an indicator of a spiritual life and a central idea in the conceptualisation of spirituality and is characterised by consciousness (Fuller, 1994; Koltko-Rivera, 2006; Piedmont, 2007). Given the overall trend for this group with respect to self-actualisation, it may well be that this group would experience a spiritual life as well as have a higher level of consciousness.

#### *5.2.2.3 Emotional self-awareness*

‘Emotional self-awareness’ is a key component of emotional intelligence. The emotional self-awareness competency results presented in Table 31, show six participants who scored within the average score range and four participants scored within the above average range as defined by Table 29. These scores imply effective functioning for this component. Bar-On (1997) referred to emotional self-awareness as one’s ability to be aware of and understand one’s emotions or feelings. According to Goleman (1998) as well as Ware and Dethmer (2006), emotional self-awareness is seen as not only the awareness and understanding of one’s own emotions, but also the ability to recognise the effect those emotions may have on others.

Similar to self-regard, emotional self-awareness is also regarded as intimately related to one’s level of consciousness (Carver & Scheier, 1981; Newen, 2004; Newen & Vogeley, 2003). It can therefore be expected that this group would present with a higher level of consciousness given their scores for this component.

From the results for the Self-perception Composite area, it is evident that most of the participants would present as quite self-aware, confident and assertive. Those participants with a high self-regard would be able to deal well with criticism and would be open to receive feedback in order to improve themselves. There are some who may tend to rather play to their strengths. For the group overall, the participants will likely be quite satisfied with what they have accomplished in life and seem to experience a general sense of purpose and meaning in what they do.

#### **5.2.3 Self-expression**

An analysis will now be provided of the results for the second composite area namely ‘self-expression’. This includes the scores based on the emotional expression, assertiveness, and independence subscales (Multi-Health Systems, Inc., 2011) which relate to the extent to which an individual is able to express his or her emotions to others without it being influenced by them. The scores for each competence in this composite are presented in Table 32 below.

Table 32  
*Self-Expression Composite*

Competence	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Emotional Expression	88	116	95	105	110	88	81	113	86	115
Assertiveness	71	118	105	104	102	95	98	107	91	117
Independence	72	120	100	108	112	103	92	119	99	101

Within the observed results that can be seen in Appendix F and Table 32, the observations for each of the competencies are made based on the classification range of the EQ-i scores as presented in Table 29. The competencies that make up the self-expression composite are discussed below:

#### 5.2.3.1 Emotional expression

‘Emotional expression’ refers to the ability to openly express one’s feelings and emotions both verbally and non-verbally. According to Bar-On (2001), emotional expression plays an important role in an individual’s psychological well-being and ability to adapt to situational demands. Table 32 presents the results of the emotional expression competency. Most of the participants scored in the average to above average score range with three participants scoring in the average score range, and three participants scoring in the above average score range. Scores above 90 imply effective functioning for this component and as such an ability to express emotions in a consistent and constructive way. Four participants, however, scored in the below average score range. A low score for emotional expression means that these



participants may be uncomfortable expressing themselves emotionally and that they may tend to bottle up their emotions.

Katra and Targ (2000) reported that a connection exists between effective emotional expression and self-reported levels of spirituality. According to Cotton, Zebraki, Rosenthal, Tsevat, and Drotar (2006), emotional expression can be regarded as being spiritual in nature. Those who find it easier to express themselves emotionally may likely report higher levels of spirituality.

#### *5.2.3.2 Assertiveness*

Bar-On (1997) and Denton and Lategan (2003) referred to 'assertiveness' as an individual's ability to communicate his or her feelings, thoughts, beliefs and ideas openly as well as defend his or her rights in a constructive or non-destructive manner. Assertiveness according to Bar-On (2002), also refers to the ability to express one's beliefs without being aggressive or insulting and therefore still showing due consideration and respect to others.

Most of the participants scored in the average score range for this component. This implies that they regard themselves as assertive and as such would be able to communicate their thoughts and opinions in a convincing manner. Whilst they will likely be firm and direct, they will consider other's feelings as well as relationships with them. Two participants scored in the above average score range for assertiveness. This will likely be an area of strength for them. An exception is noted in that one participant scored in the below average score range. A low score implies a need to be supportive to others as well as being a team player. This may often come at the expense of one's own needs or not being able to stand up for what one believes in. This low score is supported by this participant's scores for interpersonal relationships and social responsibility.

#### *5.2.3.3 Independence*

According to Bar-On (2002), 'independence' refers to the need to be free of emotional dependency from others. Independence is therefore the ability to be self-directed in thinking and action as well as the ability to be able to function autonomously. This is regarded as

critical for higher order thoughts, introspection or consciousness (Lycan, 2001) and is a quality a natural leader will possess (Denton & Lategan, 2003).

Most of the participants scored in the average score range for 'independence'. This means that they will be comfortable making most decisions on their own and will accept responsibility for their decisions and actions. Three participants scored in the above average score range. This may indicate they may at times be overly independent or overlook the importance of working with others. An exception is noted where one participant scored in the below average score range for this component. A low score implies a need for direction from others or a preference to be a follower rather than acting independently.

From the results for the Self-expression Composite area, it is evident that most of the participants would likely be able to effectively and constructively express their thoughts and emotions. There were some however who prefer rather not to express their emotions. These participants present as respectful and highly considerate of their impact on others and as such may tend to withhold expression that may negatively impact on the social setting. On a whole, this group however seems to be able to present their ideas convincingly whilst demonstrating respect and understanding towards others and their views. They would also be capable of self-directed thinking and action but place a high importance on relationships. As such, they would seek consultation if and when required.

#### **5.2.4 Interpersonal orientation**

The scores of the competencies in the Interpersonal Composite area are based on the interpersonal relationships, empathy, and social responsibility subscales (Multi-Health Systems, Inc., 2011) which are presented in Table 33 below. An analysis will now be provided of the results for this composite area using the guideline for the score ranges as indicated in Table 29.

Table 33

*Interpersonal Orientation Composite*

<b>Competence</b>	<b>P1</b>	<b>P2</b>	<b>P3</b>	<b>P4</b>	<b>P5</b>	<b>P6</b>	<b>P7</b>	<b>P8</b>	<b>P9</b>	<b>P10</b>
Interpersonal Relationships	112	115	115	99	117	110	95	102	95	105
Empathy	101	123	95	109	121	112	101	112	98	105
Social Responsibility	106	121	102	116	124	119	119	119	102	104

From the interpersonal orientation scores for this subsection, all participants demonstrate effective functioning. The observations that can be made from Appendix F, Table 29 and Table 33 relating to competencies that make up interpersonal orientation are discussed in more detail below:

#### *5.2.4.1 Interpersonal Relationships*

‘Interpersonal relationships’ is defined by Bar-On (2002) as one’s ability to establish and maintain positive and beneficial relationships. These relationships according to Bar-On (2002) are also characterised by deep emotional connection, intimacy and an ability to both give and receive affection.

Most of the participants scored in the average score range. This means they will generally seek out new relationships whilst maintaining existing ones. Relationships to them will in most cases be mutually satisfying. Four participants scored in the above average score range. Building relationships or professional relationships are particularly important to these participants. High scores are also associated with authenticity and an ease in engaging in social interactions. According to Hawks, Hull, Thalman, and Richins (1995) as well as Gomez and Fischer (2003), effective interpersonal relationships are important for spiritual well-being. It is also regarded as an important factor in our spiritual dimension and spiritual leadership (Fairholm, 1997) and seems to be an important factor for this group as a whole.

#### *5.2.4.2 Empathy*

Bar-On (1997; 2002) defines ‘empathy’ as an individual’s ability to be aware of, as well as understand, and appreciate the emotions, feelings and behavioural needs of others. In other

words, empathy refers to the ability to understand why others feel what they feel as well as what an appropriate response to that would be. As such, empathy includes behaviours such as attentive listening, demonstrating consideration, concern or compassion towards others and demonstrating respect for the perspective of others (Goleman, 1998; 2004). Empathy is also considered critical to achieve leadership effectiveness (Gardner & Stough, 2002; Shipper et al., 2003) and a key characteristic of a spiritual leader (Fairholm, 1997). In this group six participants scored in the average score range and the rest scored in the above average score range. Average to above average scores imply that this group is able to tune in to how others are feeling and shows consideration towards them before acting.

#### *5.2.4.3 Social Responsibility*

‘Social responsibility’ refers to an individual being regarded as a constructive member of the social group which they are associated with as well as the ability to cooperate and contribute to that particular group (Bar-On, 1997). Bar-On also indicated that social responsibility relates to taking responsibility for the actions one takes for, towards and with others (Bar-On, 2002). Consideration of the impact on the collective is also associated with spirituality and consciousness (Ashmos & Duncan, 2000; Walsh, Weber, & Margolis, 2003).

Four participants scored in the average score range. This means that the participants would most likely be socially conscious and concerned about the well-being of others. Moreover, scores in this range indicate an inclination to want to help others and need to belong or work as part of a team. The rest of the participants scored in the above average score range. High scores for social responsibility mean that this group may consistently demonstrate their social conscience and may feel compelled to help others or to give back in some way. It may sometimes result in them putting the needs of others ahead of their own.

From the results for this composite area, it is evident that the participants would be able to establish and maintain effective or mutually beneficial relationships. They are quite responsive and considerate towards others and would consider the impact their decisions and actions would have on them before committing to action. Making a contribution to others is important which indicates a consideration to the collective. Teamwork and collaboration would therefore be important to them.

### 5.2.5 Decision making

The Decision making composite comprises of the scores from the problem solving, reality testing, and impulse control subscales (Multi-Health Systems, Inc., 2011). These scores are presented in Appendix F and Table 34 below. Table 29 will be used to describe the score ranges in this composite area.

Table 34

#### *Decision Making Composite*

Competence	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Problem Solving	70	116	99	114	103	89	83	112	98	111
Reality Testing	84	120	115	104	120	107	88	111	80	114
Impulse Control	55	115	91	106	110	97	97	118	112	89

An analysis for each competency follows below.

#### *5.2.5.1 Problem solving*

Problem solving is an essential skill in the workplace. Bar-On (2002) defined ‘problem solving’ as an individual’s ability to confront and then define the problem in realistic terms followed by generating as well as implementing solutions that will address the issue effectively. Problem solving is also considered critical to achieve leadership and decision making effectiveness (Gardener & Stough, 2002; Shipper et al., 2003) and a key characteristic of a spiritual leader (Robbins et al., 2009). According to Freshman (1999) and Guillory (2002), higher order thinking, and consciousness are also required for effective problem solving.

Three participants scored in the average score range. This means they will likely take in enough information to make informed conclusions and may do so without feeling overwhelmed. They are also able to confront situations head on and would not let their emotions get in the way. Four participants scored in the above average score range. High scores imply these participants will not likely get emotionally distracted and as such would

most likely remain logical and rational in their approach. Three participants scored below average. A low score implies these participants would most likely worry about the decisions they have to take and may at times feel somewhat overwhelmed.

#### *5.2.5.2 Reality testing*

According to Bar-On (1997; 2002), ‘reality testing’ refers to an individual’s ability to remain objective in gathering data, facts or evidence about a situation as well as to accurately evaluate the evidence in order to effectively interpret and respond to the situation. As such, it refers to the individual’s ability to distinguish between the subjective experience of the situation and what objectively happened in reality; or in other words, understanding the situation for what it is. Reality testing is considered to be an ongoing cognitive process where feelings, emotions and experiences are evaluated in relation to the internal and external world and key to awareness, self-awareness and introspection. Reality testing is also the ability to discriminate between experiences through a spiritual lens.

Two participants scored in the average score range. This implies they will not likely misinterpret critical information or allow emotions to cloud their judgement. They will typically be realistic in their assessment of a situation and accurately size up their environment, resources and future demands. Five participants scored in the above average score range. High scores mean that these participants would not likely misinterpret information and would be able to remain objective as well as keep their personal biases at bay. An exception is noted in that three participants scored in the below average score range. A low score implies these participants would tend to view situations from one perspective and may also tend to set unrealistic goals and objectives given an overly positive or optimistic view.

#### *5.2.5.3 Impulse control*

‘Impulse control’ can be described as an individual’s potential to resist or delay the need to act on impulse and thereby the ability to control one’s feelings and emotions and the temptation to react to the situation (Bar-On, 1997; Bar-On, 2002; Goleman, 1998). Impulse control is also regarded the ability to manage one’s emotions effectively as well as the ability to remain calm and composed when under pressure (Goleman, 1998). Spirituality affects an

individual's ability to control his or her impulses (McIntosh, Poulin, Silver, & Holman; 2011).

The results for impulse control show that most of the participants scored in the average score range. This means they would generally be able to resist or delay their impulses and as such think before they respond. Three participants scored in the above average score range. A high score implies a high level of composure in that extensive control is exercised over emotions and the impulse to act. A high score often indicates that one would not be easily provoked and as such able to remain quite emotionally stable. Two participants scored in the below average score range. A low score means these participants would likely be somewhat impatient and may tend to respond in unpredictable ways when it comes to their emotions. They may also be typically action orientated and would prefer to deal with the consequences of their actions and decisions at a later stage.

From the results for this composite area, it is evident that the participants would be able to deal with problems in a constructive manner. Most of the participants would not likely become easily overwhelmed and would be capable of grounding their thoughts and ideas in a practical reality. This implies an ability to remain rational and objective as well as emotionally composed. Seen as a group, they would therefore likely be able to delay impulses and as such carefully consider their actions before responding.

### 5.2.6 Stress management

The final composite area, Stress Management, comprises the flexibility, stress tolerance, and optimism subscales (Multi-Health Systems, Inc., 2011) as presented in Table 35 below.

Table 35

*Stress Management Composite*

Competence	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Flexibility	81	115	121	95	94	106	87	122	90	104
Stress Tolerance	73	126	105	98	101	116	67	113	98	95
Optimism	101	123	99	94	101	113	94	113	91	108

The observations for the competencies that make up the Self-perception Composite area will be discussed in more detail below.

#### *5.2.6.1 Flexibility*

‘Flexibility’ refers to the ability to effectively adjust to situations. According to Bar-On (2002), flexibility refers to the overall ability to adjust one’s emotions, thoughts and behaviours to unfamiliar and unpredictable or changing situations and plays an important role in an individual’s ability to adapt to situational demands. Flexibility is also to be aware of and open to alternatives (Chung, Su & Su, 2012). It is regarded as a characteristic of spirituality (Dei, James, James-Wilson, Karumanchery, & Zine, 2000) and a requirement for self-regulation, self-consciousness and mindfulness (Shapiro, Carlson, Aston, & Freedman, 2006). Flexibility is therefore necessary for consciousness and according to Levy (2014), consciousness is required for flexibility.

Five of the participants scored in the average score range. An average score indicates a willingness to respond to change and shifting priorities. It may also indicate an inclination towards refreshing new ways of doing things as opposed to sticking to the tried and tested. Three participants scored in the above average score range. High scores imply participants are inclined to enjoy change and may see change and innovation as necessary. It may furthermore indicate a likelihood of promoting change as a change leader. There were two participants who scored in the below average score range. This means these participants would be less comfortable when change is introduced and as such may prefer to work in an environment where the parameters are known and relatively predictable.

#### *5.2.6.2 Stress tolerance*

Bar-On (1997; 2002) defined ‘stress tolerance’ as an individual’s ability to withstand or actively cope with stressful situations. This includes the ability to actively and positively cope with strong emotions and demonstrating the capacity to choose one’s own response or reaction to stress. Bar-On (2002) further stated that stress tolerance refers to the individual’s ability to maintain a level of optimism and control when faced with stressful situations. Stress tolerance is intimately connected to the consciousness construct mindfulness (Eberth &



Sedlemeir, 2012; Foureur, et al., 2013; Weinstein et al., 2009, Wolever et al., 2012) and is considered critical for leadership effectiveness (Judge et al., 2002).

Five participants scored in the average score range. This means these participants would likely be able to withstand stress and manage their performance when placed under pressure. Three participants scored in the above average score range. A high score implies an ability to thrive under pressure as well as demonstrate effective coping strategies when dealing with adversity. An exception is noted where two participants scored in the below average score range. This means these participants may find it rather difficult to cope with stress and may need to reconsider the coping strategies they utilise when placed under pressure.

#### *5.2.6.3 Optimism*

Bar-On (1997; 2002) referred to 'optimism' as one's ability to remain hopeful and positive in the face of adversity. Optimism is a key component of emotional and spiritual well-being and considered an aspect of spirituality (Covey, 2009).

Seven participants scored within the average score range and three participants scored within the above average score range. An average score implies an optimistic outlook on life as well as the ability to overcome setbacks. High scores imply being extensively optimistic and as such able to inspire others to overcome setbacks and challenges. It also means these participants will likely persevere under difficult circumstances and would not likely throw in the towel prematurely.

From the results for the final composite area, it is evident that the participants are optimistic and relatively flexible. They would more than likely be open to alternatives and as such be capable of adjusting to changing circumstances or priorities. Most of the participants furthermore present as able to tolerate stress and may demonstrate effective coping strategies.

### **5.3 CONCLUSION**

From the findings in this chapter, the following important conclusions can be drawn in the conceptualisation of spiritual consciousness and leadership performance. Firstly, results show that the leaders who participated in this study consider relationships to be important and

would likely establish and maintain these over the long term. These leaders would furthermore present as reasonably confident and able to persuade or influence others whilst remaining sufficiently understanding towards the needs or emotions of others when reaching decisions or taking action. It is also evident that the participants of this study will likely remain rational and objective whilst considering both abstract matters and practical realities. They are open and responsive to change and therefore likely to consider the value of opportunities and innovative ways of doing things.

The development of a close and authentic relationship with others is considered to be consistent with authentic leadership (Gardner, et al, 2005). Authenticity and authentic functioning imply a level of trust and trustworthiness. These are observable values and are also consistent with spiritual leadership (Reave, 2005). Leaders are admired for their authenticity and trust and would be seen as role models in the eyes of their followers (Bass & Avolio, 2000). Authentic functioning and trust have also been found to positively influence employee engagement (Leroy et al., 2013), employee fulfilment and job satisfaction (Brown et al, 2005; Ilies et al., 2005; Russell & Stone, 2002; Stone et al, 2004). Moreover, a connection has also been established between trust and performance (Reinke, 2004).

Having effective interpersonal relationships also contributes to an individual's spiritual well-being (Gomez & Fischer, 2003; Hawks, et al., 1995) and is considered as an indicator of spiritual leadership (Fairholm, 1997). A closer look at the scores for the factors interpersonal relationships, empathy and social responsibility from the EQ-I revealed that their relationships will also likely be characterised by deep emotional connection and intimacy. One's ability to connect and experience a sense of interconnectedness, is considered to be an aspect of spiritual leadership (Dhiman & Marques 2011; Giacalone & Jurkiewicz, 2003) and spiritual consciousness (Lui & Robertson, 2010). These leaders present as moderately affiliative and will therefore in general enjoy the company of others. Only one of the leaders presented as more comfortable working in isolation. His results however show that he is quite comfortable socialising in groups and is also as outgoing as most. The results from the emotional intelligence assessment also shows that he will empathise with people, has a very strong awareness of his role in groups, and also shows a high interest in cooperation and support as indicated by his scores for empathy and social responsibility.

From the results, it seems as if these leaders would be moderately outgoing and socially confident. Confidence is said to be necessary to improve organisations and employees as higher levels of confidence lead to higher levels of productivity (Bandura, 1977). It is also fundamental in workplace spirituality (Giacalone & Jurkiewicz, 2003). Confidence has also been identified as a psychological capability of authentic leaders (Klenke, 2007; Luthans & Avolio, 2003) and a characteristic demonstrated by spiritual leaders (Miller & Pruzan, 2003). With regards to these aspects, Participant 1 presents as a strong extrovert and Participant 3 presents as more reserved. In reflecting on the EQ-i scores for assertiveness it should be noted that Participant 1 may be an extrovert given his OPQ scores but would not always feel comfortable openly challenging others whereas for Participant 3, although more reserved, would assert himself when required. He might, however, avoid situations where this is necessary.

Confidence can also be linked to one's ability to persuade others as well as one's comfort with having to speak up and assert oneself or challenge others. Persuasion is a very important skill for leaders to have in order to drive a group towards goal achievement as well as in negotiating and resolving disagreements (Gardner, 1990) as it helps to establish and maintain constructive relationships (Granger, 2008). It is considered to be a skill of an effective leader as highlighted in the literature study and has also been linked to the ability of spiritual leaders to create meaning for others, without using coercion or force (Kouzes & Posner, 1987). The ability to speak up and to be assertive is linked to one's emotional and spiritual well-being (Rotheram & Armstrong, 1980). From the results for 'persuasive', the majority of the participants will feel comfortable to some extent when influencing others or at least attempting to persuade and negotiate with them. Participant 9 seems to be less inclined to want to actively influence or persuade others and is also less inclined to want to assert control or dominance over others. From the emotional intelligence assessment results this participant is however reasonably assertive and will therefore be able to communicate her thoughts and opinions if and when required. In relation to their openness in expression in interpersonal relationships, the results indicate most participants would prefer to avoid criticising others directly, given they are more affiliative in nature and seem to consider the feelings of others. In comparing the results from the OPQ for this construct to the results for assertiveness on the EQ-i, it appears as though they may however be able to be forceful and direct when required. The only exception here is that of Participant 1 who may be inclined rather to take on the role

of a supportive team member and therefore not always stand up for what he believes in. This is echoed in his scores for interpersonal relationships and social responsibility.

The ability to establish and maintain effective, constructive and productive relationships largely depends on an individual's ability to understand others. This understanding entails the ability to be aware of, as well as understand, and appreciate the emotions, feelings and the behavioural or motivational needs of others. This understanding also refers to one's level of empathy (Bar-On, 1997; 2002). According to the OPQ 32 model, empathy comprises competencies such as modest, democratic and caring. Apart from empathy being listed as a key skill or characteristic demonstrated by effective leaders (Gardener & Stough, 2002; Shipper et al., 2003), empathy is also listed as a spiritual value or behaviour demonstrated by spiritual leaders (Fairholm, 1997; Fry, 2003, Kriger & Hanson, 1999). Empathy is also considered to be linked to consciousness given that it is a mindful awareness of others (Thompson, 2001). From the results it is evident that the participants in this study are able to tune in to how others are feeling and shows consideration towards them before acting. There is also an indication that they may likely show humility when engaging with others and tend to be receptive of the views or ideas others may have. It should be noted that although Participant 2 seems to be less modest and less democratic, his score for caring as well as his scores for empathy and social responsibility in the EQ-i indicate that he would be sufficiently considerate towards others in his actions and as such may not likely offend them in his behaviour or actions.

The results for caring on the OPQ 32r and empathy and social responsibility on the EQ-i indicate that this group will come across as moderately sympathetic and supportive towards others as well as socially conscious and concerned about their well-being. From the OPQ results there were two participants that would in most cases extend themselves to be supportive and may likely be quite sympathetic to others. In comparing these two participants' results with the results for empathy and social responsibility as reflected in the EQ-i, it would seem as though Participant 1 will present a healthy appreciation of the needs of others whereas Participant 2 may be more concerned about giving back to others, helping others and putting the needs of others ahead of his own. This may result in him sacrificing things that are important to him to keep others happy.

The findings suggest that this group is comfortable with solving problems. Effective problem solving is considered to be a consequence of workplace spirituality (Burack, 1999). Problem solving is also considered critical to achieve leadership and decision making effectiveness (Gardner & Stough, 2002; Shipper et al., 2003), and a key characteristic of a spiritual leader (Robbins et al., 2009). According to Freshman (1999) and Guillory (2002), higher order thinking, and consciousness are also required for effective problem solving. Moreover, a high level of consciousness is required in order to devise effective problem-solving strategies (Ericsson, 2003; Fox, 2011) as it requires self-reflection and introspection which is an essential part of problem solving (Ericsson, 2003).

The results also indicate that the participants would likely consider both the limitations as well as opportunities that exist in a particular situation. There is also an indication that they may likely be slightly more critical which demonstrates an awareness of the need to minimise or mitigate risk. This is supported by the scores for reality testing and impulse control. There are exceptions to this pattern, noticeably Participant 1 and Participant 7. The results for problem solving on the EQ-i imply these participants would most likely worry about the decisions they have to take and may at times feel somewhat overwhelmed.

It is also evident that the participants of this study will likely remain rational and objective whilst considering both abstract matters and practical realities. The ability to rationally evaluate situations, depend on one's ability to reflect on competing ideas or assumptions in order to analyse the possible consequences, admit to the feelings and emotions associated to it and ultimately to take control of the situation or adjust one's own behaviour. The ability to reflect in this manner is linked to consciousness (Barell, 1995; Mezirow, 1990; Schön, 1983). Most of the participants will rely on facts and will not allow their emotions to cloud their judgement. From the OPQ results for 'data rational', it would seem as though Participant 6 may be inclined to deal with opinions and feelings as opposed to facts, figures and statistics. If one however compares this with her scores on the EQ-i for interpersonal relationships, empathy, social responsibility, problem solving and reality testing, it would seem as though she is somewhat concerned about the decisions she has to take, and the impact it may have on others which may indicate a more emotional, considerate and compassionate approach to decision making. It should however be noted that her score for 'reality testing' however suggests she has the ability to remain objective in her ability to collect, evaluate and interpret

information, and will also likely be able to distinguish between the subjective experience of the situation and what objectively happened in reality.

The results for this group present these participants as open and responsive to change. They will also more than likely consider and respond to opportunities presented to them and implement innovative ways of doing things. Given the pace of change it is critical that leaders need to be responsive and flexible or adaptable enough to deal with the increased complexity within their organisations and the changing marketplace (Harman, 1993; Yukl, 1994). According to Goleman (1995), effective leaders also need to be change catalysts to drive change and transformation in organisations. The adaptive capacity to change or the ability to take proactive action to change is linked to enhanced self-awareness and a deep understanding of one's own emotions, strengths, weaknesses and drivers (Church, 1997; Church & Waclawski, 1999; Goleman, 1998; Tornow, 1993). Adaptive capacity is linked to effective performance (Hülshager et al., 2013; Sauer & Kohls 2011). A relationship between self-awareness and consciousness has also been shown in the literature study. Being less resistant to change or demonstrating higher levels of acceptance of change introduced into one's environments imply the use of adaptive coping strategies and is usually demonstrated by individuals who have a higher level of consciousness or mindfulness (Bond & Bunce, 2003; Chiesa et al., 2011). Reflecting on the scores for flexibility and stress tolerance on the EQ-i, two participants seem to need a little more time to adjust to change and may prefer working in an environment that offers a sense of security and stability. It should be noted that their scores for adaptable on the OPQ suggest that Participant 1 would be as adaptable as most whereas Participant 7 would likely change his behaviour to suit the situation.

According to Marques (2006), creativity and innovation is considered to be part of spirituality in the workplace and results in enhanced performance and excellence as well as enhanced ability to resolve problems (Freshman, 1999; Guillory, 2000). Research also indicates that mindfulness is linked to being creative and innovative (Benson et al., 2003; Chaskalson, 2011; Levinthal & Rerup, 2006; Senge et al., 2004). Most of the participants seems to be open to new ways of doing things. From the EQ-i results there are three participants who firmly believe innovation is necessary. In comparing their scores to their scores for conventional on the OPQ it is evident that Participant 2 and Participant 3 will however be more conservative in the solutions they offer whereas Participant 8 may only occasionally prefer more 'innovative' approaches over more conventional ideas. In comparing those scores

to the scores for innovative it would appear that Participant 3 and 8 would in some situations offer original solutions whereas Participant 2 would likely maintain the status quo or build on the ideas of others rather than generating original solutions. Considering the OPQ results, Participant 7 indicates a highly conceptual approach whereas Participant 9 is very conventional probably preferring the safety offered by that which is known. In considering the low overall score for emotional intelligence as well as the low score for self-regard, it may seem that Participant 9 is struggling somewhat. This may indicate a lack of self-confidence, feeling vulnerable or being overwhelmed in her current role.

The results for self-perception indicate that the participants of this study will likely have a conscious sense of self. According to Friedman (1983), the sense of self is regarded as the fundamental nature of one's sense of identity and is considered to be a construct of consciousness (Carver & Scheier, 1981; Newen, 2004; Newen & Vogeley, 2003). The sense of self is also central to spirituality (Chae, Kelly, Brown, & Bolden, 2004; Zinder, 2007) and indicates the "the degree of self-realisation, or ... spiritual development" (Friedman, 1983, p. 39; Hay & Nye, 1998; Hamilton & Jackson 1998). From the EQ-i results there are four participants who scored in the below average range for self-regard. A low score implies these participants may be generally more conservative in the estimation of their own abilities and may also demonstrate a lower level of self-confidence. They may furthermore be quite critical of themselves and apprehensive despite being optimistic. Similar to self-regard, emotional self-awareness is also regarded as intimately related to one's level of consciousness (Carver & Scheier, 1981; Newen, 2004; Newen & Vogeley, 2003). In reflecting on these four participants' scores, they show effective functioning for emotional self-awareness, which indicate they are aware of and understand their emotions or feelings and would also be able to recognise the effect those emotions may have on others. It can therefore be expected they would present with a higher level of consciousness given their scores for this component. From the OPQ results for emotions, the results show that despite their optimism (as reflected in the OPQ and EQ-i), the group will likely be concerned with future events and as such, become occupied in reflective thought processes or introspection. They may also at times be particularly sensitive to criticism and other times able to deal with it effectively or ignore the majority of the comments. Participants 4, 5 and 9 scored below average for tough-minded. This indicates a concern for how others see them and a tendency to become emotionally involved in situations. In reflecting on these participants' scores on the EQ-i for self-regard it is only Participant 9 who seems to be critical of herself and

concerned with the view others have of her. This may be related to her high need to be perfect.

#### **5.4 CHAPTER SUMMARY**

In this chapter the results of the psychometric assessment results were presented and discussed. The findings are tied together with the literature and research objectives. The findings for each psychometric measurement instrument were first discussed independently, after which an integrated view was presented of findings for the psychometric assessment results overall. A significant relationship between certain constructs was demonstrated through a qualitative analysis across the two psychometric data sets. In Chapter 6 an interpretive analysis of the qualitative data obtained from the individual semi-structured interviews will be presented.



## **CHAPTER 6**

### **FINDINGS AND DISCUSSION: SEMI-STRUCTURED INTERVIEW**

Chapter 5 presented an interpretive analysis of the quantitative data obtained from the psychometric assessments. In this chapter, the qualitative data obtained from the individual semi-structured interviews are presented, analysed, described and interpreted in a systematic manner as the next step of the research process. As indicated in Chapter 5, the presentation, analysis and the discussion of the findings are presented in an integrated manner in order to build a coherent interpretation of data throughout this chapter. The findings from this chapter will be used in the conceptualisation of spiritual consciousness as it relates to leadership performance.

Following the analysis of the OPQ32r and EQi 2.0 is the analysis of the semi-structured interviews. Individual interviews (as per Appendix B) were conducted which according to Brink (2006) enables the researcher to obtain personal data from the participant. This collection of personal data, according to Holloway and Wheeler (2010), may include the participant's thoughts, feelings, experiences and perceptions. The purpose of conducting semi-structured interviews in this study was to gain insight into the participants' perceptions of spirituality, their experience of spirituality and the perceived link to leadership and leadership performance, the qualities, characteristics and behaviours of successful leaders and those that have resulted in their own success and finally their view on spiritual leadership and the impact thereof on performance. These insights were used to identify related themes and sub-themes during the interpretation process that could be used in developing the 360 degree survey instrument. The ten participants are identified in this chapter by code numbers P1 to P10. Each interview was first viewed as a single incident. That is, each interview was considered individually in the analysis before themes were identified across cases. During this phase it was important to consider the possibility of bias by the researcher. A self-reflective journal was kept as a strategy to facilitate reflexivity. The researcher used the journal to examine personal bias and assumptions throughout this phase.

Based on the interviews conducted, participants were asked firstly to share the impact of their spiritual beliefs, view of consciousness, leadership and their experience of success and performance in their career, and how these changed over time by means of a life story. This

was followed by structured interview questions to explore these topics in more detail. The findings from the first part of the interview are discussed in the section below.

## **6.1 THE PARTICIPANTS' STORIES**

The first part of the interview was unstructured and open-ended and each participant shared their story in their own style. The story each participant shared was quite unique. Some participants chose to share their entire life story whereas others spoke only of early adulthood to the current time. In looking at the stories that were shared, it is apparent there are common themes participants share in relation to how their careers unfolded over time, concerning leadership, spirituality, consciousness and performance.

This section provides a summary of each participant's story of how their career evolved over time and the role, if any, spirituality, consciousness and leadership played in their careers. In the summary a combination of the participant's own words and that of the researcher are used. This is an acceptable manner in which to summarise life stories (Plummer, 2001). The summary will also give context to the themes that were identified across cases in the narrative analysis in this section. This approach according to Squire, Andrews, and Tamboukou (2008) is consistent with narrative inquiries. The themes and sub-themes that emerged are presented in Appendix H.

### **6.1.1 Participant 1**

Participant 1 provided background to contextualise his spiritual journey and how it impacted him in his career. He shared that this played a significant role in his ability to manage and influence people. He *"grew up in quite a religious family"* and comes from a strong Christian household. He learnt that religion *"was a very much carrot and stick type of stuff"* which made him question life and the principles he lived by. This questioning nature was amplified when his horizons were broadened when he entered university life. During this time he started interacting with life coaches who introduced the concept of spirituality to him. In exploring spirituality he started exploring the *"common values and common beliefs that are held across different religions"* and noted the impact that values *"like love, caring for other people, being hopeful and faithful and believing"* played in people's lives and their success.

He spent a lot of time doing reflection and introspection especially at the time when he got married. Soon thereafter he listened to some thought leaders on the subject of spirituality like Deepak Chopra, Gary Zukav and more where it became more “*evident what the soul is and why we are here*”. It was then when he found certain truths he could resonate with as a leader. These were concepts like being in service to others and not only “*expecting to receive and take from the world but really understanding how connected we all are as spirits*”. He further realised that applying this power, the power of belief and visualisation, “*can lead to you achieving your goals*”. For this participant it was a journey from “*just living and just doing and reacting to how you are being throughout yourself in your ego and your mind and also subconsciously how are you showing up as a person*” or as a leader. Every interaction was analysed, every outcome was questioned to determine his own impact on events and also how he could have done it better. He also started looking at how he can help others and assist people in being more dynamic and enlightened themselves.

This journey also made him understand leadership better. It was through his spiritual experience and awakening that he understood what makes an effective leader. It was then for him where spirituality and leadership converged. From this he learnt that the “*strongest principles or values that stood out was accountability and ownership*”. This was both for one’s own life, and for the work that one does, and for those around one. This to him also implies that as a leader one has to respond to the opportunities presented to make something of that for oneself and others. According to this participant, this requires “*self-awareness, spiritual awareness or consciousness*”. Once one is able to see this link between what one does, how this is affecting others, one is able to do something “*with purpose, with intention, with accountability, with ownership, with certainty and with conviction*”. To him, it still required commitment, dedication and perseverance and the ability to lead with honesty and integrity which includes transparency and truth as well as teamwork and collaboration.

He mentioned the importance in connectivity whilst working together and stressed concern around the reasons why people are pulled or drawn apart. To him, through connection and direction we are able to grow and move forward. “*Growth in self, growth in the people around me, growth in the organisation I work in, growth in the community and society I am in. There has to always be growth and development and learning and forward movement*”. He concluded that one should not be too ambitious as life and business are not all about winning and moving forward. According to him, we need to remain conscious of the impact

of our qualities, our values and what we do to others and our world. He stressed the importance of conscious leadership and mindfulness and connecting with people on a spiritual level in order to transform oneself and others.

### **6.1.2 Participant 2**

Participant 2 decided to start his life story after he completed High School, when he joined the South African Police Force. He mentioned that this was not his first choice and seemed to be quite disappointed in having to pursue something that he did not initially feel fulfilled or inspired by. He however decided to see this as an opportunity to excel and worked really hard to prove himself in his career in spite of the cultural dynamics in our country at the time. Through dedication and commitment, he excelled and moved into IT, which was a field that he was interested in. Purpose and meaning brought passion to his life and made a real difference to him and his family. He also emphasised that passion is important in looking *“forward to going to work and to deliver a service, and to deliver”* on what you committed yourself to.

Early on in his career he learnt the value of honesty and integrity as well as managing people in a constructive way *“to not break anyone down”*. He also again found value in persevering despite the many obstacles in his career and experiencing that so many doors just did not want to open for him at the time. Although he wanted to remain loyal to his organisation, he decided it was time to explore new opportunities. In moving to another organisation, Participant 2 then experienced job and personal satisfaction which was attributed to recognition and reward in line with a person's value and contribution. This is something that he personally found to be important in leading in managing others too. He also stressed the importance of *“do it right; do it right the first time”* and *“get the job done”* and the role this played in being recognised as a valuable asset in every organisation he worked for.

As his career unfolded this participant also found value in being reasonable, fair and just. He mentioned the importance as a leader of being a good problem solver or a *“problem-fixer”* but doing so with your team. He believes one needs to work closely with your team if you want to achieve success and one should be in service to them.

### 6.1.3 Participant 3

Participant 3 began with his most recent position and reflected back from there on some of his positions during his career. He stressed the fact that *“you don’t do things in life unless you have a real sense of purpose and commitment”*. To him one has to take on opportunities that will challenge you beyond your comfort zone and which will allow you to grow as a person and as a leader. As a leader he would attempt a *“good to great”* turnaround both for the business but also within the teams that he worked with. As such, to him, there isn’t something such as a *“negative challenge”* but merely a problem to be solved which is then regarded as an opportunity or a positive challenge.

During difficult times, Participant 3 would rise above his challenges anchored in something that would offer him some stability. He believes that this offers one the ability to still deal with complex situations even though personally *“experiencing mixed emotions”* given the issues one has to work through as a person. He would also generally do a lot of introspection and reflection to explore situations from multiple points of view also seeking consultation or advice if necessary. This participant mentioned the importance of one’s intuitive wisdom and said that you *“have to keep your judgement clear and focused and trust your gut”*. To him it is a *“battle of endurance”* and keeping one’s eyes on the future.

Apart from being optimistic and hopeful in nature, he also attributed success to clearly defined expectations and treating people with dignity and respect. This participant stressed the importance of the role relationships play in one’s effort to drive performance or in achieving success. He also emphasised the need to remain focused on one’s goals and not letting *“anything trip you up”*. He mentioned that one needs to keep one’s conscious clear, remain true to oneself and dig deep in order to achieve.

### 6.1.4 Participant 4

Participant 4 decided to share his story from early childhood. He mentioned that *“the entire course of one’s life is a spiritual journey”*. He indicated the journey is systematic in nature and things unfold gradually or over time as one learns and grows. He also reflected on the history of our country dating back to the arrival of Simon van der Stell. To him, since his

early age, passion played a big role in his life even though he feels that *“our identities were shaped around what our gifting’s were”* which were guided by their parents in some way. He had a holistic upbringing even though he grew up at a time of oppression of people. During this time, he learnt the value of respect, dignity, equality, care and consideration for others as well as the notion of standing up for what you believe in and working hard to achieve the things you want in life. Spirituality and the concept of God was always a very large component of his life and his world view.

Through his early childhood and into early adulthood he learnt the value of applying oneself in a difficult environment especially when one had an unequal footing with others. He therefore learnt the value of self-worth and to persevere and demonstrate commitment and dedication to achieve success and even to excel. This participant mentioned he had quite a protected upbringing and when exposed to the harsh reality of adult life when he entered university, he was for the first time *“exposed to some of the moral choices one has to make very early on in one’s life”*. This was here where he had to rely on his own moral compass. It required a lot of reflection and introspection and culminated in a journey of *“self-discovery and self-healing”*. This was also where he realised the importance of spiritual awareness.

From an early age he believed there is a purpose for his life. He also believes that purpose and meaning plays a significant role within the work environment. *“It pushes you into achieving, over achieving and into the desire to achieve and maybe that in itself has an extent of shaping you into a particular direction”*. He is however of the opinion that you have the responsibility to push yourself and drive yourself to achieve and that it cannot just be left to fate or destiny.

As a leader, participant 4 sees himself as a person of integrity. He has strong convictions, principles and values which he will not compromise. He mentioned he models his leadership on that of Jesus Christ in that he is in service to his followers. He emphasised the importance of trust and being trustworthy and the impact that has on commitment, loyalty and performance. Further to this, he mentioned that through his career he learnt how destructive *“self-interest, singular views and parochial views”* can be and the conflict it can create in a system. He is of the opinion that one needs to consider what the end state is you are working towards and to *“consider the greater good”*.

### 6.1.5 Participant 5

This participant described only the experience as a leader over the last ten years. She has a financial background and mostly worked in financial services. When she first moved into a managerial role, she felt compelled to do *“something that linked with the human spirit”*. She felt drawn to something bigger than herself but realised there *“was a lack of harmony in being able to really influence in a bigger way or translating it to others”*. To her, the structure in her work did not allow for spirituality or human nature. She mentioned that there was not always alignment between goals and ideals or expectations of people and that she felt responsible to communicate this picture to others in a way that makes sense. To her, *“goal directedness, purpose and meaning”* are vital for success.

Very soon in her career she learnt she had a natural ability to read a situation or people's behaviour given the essence that she carries in her. This allowed her to pause, reflect and consider things in order to establish real understanding before responding. She learnt she is there to help others. To be in service to them and to be giving back. She indicated there is a *“difference between caring for people and understanding how you can help them”*. Her learning as leader showed her that one needs to demonstrate sincerity, care and consideration. This is captured for her *“in the context of love”*. Here she also emphasised the aspect of authenticity as leader and not wanting any harm done to others. This thought was extended into making a real difference in people's lives, especially to the larger community.

### 6.1.6 Participant 6

Participant 6 began her story of her career after she completed her articles. She mentioned that her working experience was never business related. Her career story was very much people centred. Her career started at a small family owned company where family values were instilled but also the concept of *“giving back to the community”*. This became a very important value in how she leads others. Here she also learnt the value of relationships and having well developed people skills. To her it is important to build a sincere connection with people in order to be able to relate to them on any level. To her, this connection is also

necessary to inspire others to accomplish their goals. Through this connection you are able to build trust and respect and communicate your expectations truthfully and authentically.

Even in a corporate setting later on in her career, she indicated that leadership was characterised by balancing business or the “*financial side with the people side*”. She indicated that having a mentor is important in one’s career, as this relationship offers you an opportunity to reflect on your actions and grow as a leader. This reflection implies one should recognise one’s strengths and build on them but also to recognise one’s own flaws or limitations and develop them. One needs to be honest with oneself and be open to the feedback or criticism people offer. She also mentioned that one should look at what one can learn from others and give back to that person too.

As a leader, this participant recognises the importance of employee satisfaction and engagement. She mentioned that people will flourish if they are happy. She believes that one needs to instil the “*type of value of giving freely*” without expecting anything in return. This also implies giving of herself.

#### **6.1.7 Participant 7**

This participant started his story with the tragic loss of his entire family in a car accident at an early age and having been brought up as the only surviving member of his family. This incident made him reflect on life and he spent a lot of time in deep contemplation about why things are the way they are. He was intrigued by psychology and human nature.

When he started out in his career, he was willing and prepared “*to do anything*”. He believed that hard work would pay off, which it eventually did. Apart from this level of dedication and commitment to succeed, he also realised that passion plays a big role in one’s drive and success. He applied himself in multiple fields and also achieved multiple qualifications to make a meaningful contribution in his area of expertise. He indicated that one must know oneself and play to one’s strengths. This will give one pleasure in what you have to give to others and to one’s work.

As a leader, this participant believes “*it is not about having control over other people, or to force other people to get the work done*”. To him it is important to “*rather, collaborate with*



*people, where everybody has a passion to achieve a specific outcome, and in that way be able to charge each other up and then everybody makes the commitment and deliver on that commitment for the greater good of the organisation".* He also mentioned that relationships are important and that through effective relationships one is likely to get people to do what needs to be done without having to compromise on the relationship itself. He placed emphasis on the fact that through treating people with respect one *"will probably achieve superior results"*.

#### **6.1.8 Participant 8**

Participant 8 started her story by reflecting on her High School career coming from a previously disadvantaged community and how she excelled and was selected for an Engineering Degree. She added economics to her curriculum as an elective and subsequently accounting. She came to realise a lot of things about herself and her interests that she did not know before and decided to change her focus in her career altogether. She was offered a bursary to complete her honours degree and also her articles. In spite of some trying times on a personal level, she persevered as she believed she *"had no option of failing"* and being responsible, having a sense of ownership for her life and a sense of purpose, is at the core of who she is and being resilient. When things were difficult, she reflected on her own life, her own choices and questioned herself a lot in the process to help her reach a decision on what to do from there. How to take control, how to succeed, and how to *"show up every single day at work and have to work against every other negative thought and hurdle that's put to you by virtue of your own choices"*.

During her first couple of years as a manager of people she received several nominations for her performance, agility and customer-centric focus. She sees these as her strengths. She is ambitious, drives hard to achieve and believes she needs to make an impact. This all without sacrificing on principles, values, quality, attention to detail or the relationships she has with people and more. She mentioned being recognised does so much for someone's confidence and is something she will continue to do as a leader herself. She mentioned she will *"try to just leave little traces, not of myself, but little traces of goodness and of something that would impact another person in a positive way whether it elevates them or whether it puts a smile on their face, whether it leaves them feeling good, and full of confidence"*.

As a result driven individual, she expects her team to achieve. She believes this cannot happen without being open to learning, having critical conversations, developing sincere and open relationships, creating purpose and direction as well as managing expectations. She has a strong social responsibility *“founded in my faith but also in my observations of where we currently are at, as the world, as a member of society, and seeing other people struggle”*. To her this also implies listening deeply and attentively to people at all times.

#### **6.1.9 Participant 9**

This participant started her story at the time when she started school. She mentioned they moved around quite a bit which impacted on many aspects of her life and her sense of achievement at the time. She indicated this dynamic resulted in her having to work extra hard to prove herself and her worth to others. Quite ambitious, she excelled in school as well as in her tertiary education. She started her career at a small firm where she also had her first people management role. Her experience at another company proved to her that she should open her own business which she successfully managed for a period. This however did not offer her the complexity and challenges she needs to feel stimulated, as it was very mundane and routine type of activities to manage and she was *“totally bored”*. She responded to opportunities that came her way and she grew significantly in her career over a very short period. She described the last couple of years in her previous role as quite tough as she was not recognised by some of her peers as deserving of her role. This resulted in her doubting herself and her capability even though she proved her value to the firm. Given the strong emotions relating to her position and thinking that *“I did not do anything right”*, she spent a lot of time introspecting and reflecting, and finding the conviction to again prove herself in that capacity. She had a coach at the time who told her *“oh but the universe obviously did quite a lot to get you where you were meant to be”*. This helped her to see things from a different perspective and opened her up to further growth in her role. Today she is the managing partner of her firm.

#### **6.1.10 Participant 10**

Participant 10 started his story by explaining aspects relating to his role and responsibility that he had to assume in his family given his culture and African tradition. He had to assume quite a lot of responsibility from an early age. He then described his early childhood and his

life coming from a previously disadvantaged community and an interest he developed in “*helping others*”. He explained his circumstances were never seen as an obstacle even though he was not as privileged as others. He also shared the story relating to the loss of his father and later on his mother and how he dealt with these events. He spent a lot of time trying to understand himself and also trying to understand others and found “*the theories of psychology particularly interesting*” and wanted to understand “*things like, behaviourism, humanism and also understanding psychodynamics*”. This brought about quite a lot of questions as “*the Christian belief system and the psychodynamics or psychoanalysis do not necessarily share the same lens or principle with regards to that*”. These questions “*brought about the ability to critique myself and others, it brought about lessons in terms of what I can be*”.

He mentioned that he is quite inquisitive and that he “*enjoyed learning and what it meant in terms of what the mind can do and how I can progress as a person*”. After successfully completing his Master’s Degree he started his career in a generalist position. He mentioned that teamwork is extremely important to him and that effective leadership and motivation is critical for success. To him, dealing with people with respect and accepting that we are all the same “*is a certain level of human consciousness or existence*” that we need to respect. He enjoys building relationships and interacting with others. This interaction will in some cases also reflect “*sharing skills or upskilling others from a behavioural perspective*”.

The status quo is not something that this participant would likely accept. He believes that it is necessary to sometimes “*critique and challenge*” in order to have a “*continuous improvement approach*”. As a leader, this participant believes in inclusivity, connection and communicating in a way that people are inspired and motivated to achieve. As such, relationships are quite important to him. These relationships offer an opportunity to reflect, build awareness and also to give and receive feedback which he uses to grow as a leader. He mentioned that trust and understanding are important for these relationships to work. He also realised the importance of this when it came to communicating expectations and driving performance. In making decisions, he is open to alternatives and that “*people could challenge my decisions*”. Another aspect that he spoke about that he regarded as important is love, our need to give of ourselves to others and the link to consciousness. He mentioned that we “*experience consciousness because life cannot be expressed by itself*” and that our lives are shaped because of that. He described his giving back to society in terms of his involvement in

grass roots cricket, his involvement with cricket at a national level and also being a pastor at a church in his local community. He emphasised again in relation to his upbringing that a *“lack of finances did not mean a lack of life or a lack of life’s resources such as love, humbleness, sharing, resilience and more”*.

## **6.2 THE INTERVIEW QUESTIONS**

This section reports on the responses of the participants to the structured interview questions. The questions were first individually analysed where after qualitative data analysis and coding were done across all interview questions. Coding methodology involved thematic analysis (Creswell & Miller, 2000).

### **6.2.1 The qualities of an effective leader and the impact thereof on performance**

In the first question, the participants were asked to share what they would consider to be the qualities of an effective leader. For a majority of the participants, similar characteristics or qualities were considered to be associated with effective leadership. It was mentioned by most of the participants that *“accountability”, “the ability to communicate well”* and *“integrity and honesty”* are quite important. Other qualities included *“credibility”, “being decisive”, “influence”, “confidence”, “goal direction/directedness”, “care or consideration and empathy for others”, “connection”,* and *“self-awareness”*. Another quality was that of being visionary. An effective leader *“must create a vision”* (P4) and *“must have the ability to give direction or articulate which direction he wishes to go”* (P1). Three participants in particular noted that:

*“An effective leader pulls people up when things go wrong. They bring about balance and are consistent in their behaviour. They know where they stand with you and vice versa. Effective leaders are truthful and honest and can be seen as the glue that keeps things together. They have a high level of credibility, are genuine, decisive, accountable. Effective leaders believe ‘you have got to be real’. They embrace both good and bad”* (P3).

*“For me a good leader is someone who gets people to do what they would like them to do and those people then think [sic] it was their idea to begin with and they wanted to do it. So, it’s igniting energy within another human being to want to do something. So, for me an effective leader has vision and has the capacity and the depth of understanding to allow people to do what they do well” (P5).*

*“So a person in the leadership role uses the authority with respect and care in order to communicate to the person what is expected and ensure that they understand and also to ensure that the person has the capability, support and enablement to do what is required. I believe that is effective leadership. That type of effective leadership energises the person, recognises the person. The person has the clarity about what is expected and have the support to do it and receive the feedback that they executed well” (P7).*

Most of the aforementioned qualities intuitively listed by the participants are linked to effective leadership in literature (Den Hartog & Koopman, 2001; Kirkpatrick & Locke, 1991; Yukl, 1998). Furthermore, the above-mentioned list of qualities of effective leaders as well as the quotes clearly indicate that the participants show an understanding of what constitutes effective leadership. It also shows that some participants also made the link between effective leadership and performance *“to allow people to do what they do well” (P5)* and *“has the clarity about what is expected and have the support to do it and receive the feedback that they executed well” (P7).*

When asked about performance and what their view on their performance as leaders were, the participants shared that it constitutes the ability *“to deliver and to do what you do well”* and *“giving something to someone and knowing it’s done”*. Most of the participants mentioned the use of performance metrics to determine if one has achieved in line with the *“role’s expectations”*. They expressed that one needs to know *“what the expectations are”*, or *“what one’s KPI’s and KPA’s are”* in order to measure the performance against these. There was also a shared view that this is not the only way to look at performance and neither is technical proficiency the only aspect that enables a person to achieve. They also expressed that to perform one is achieving excellence and therefore exceeding expectations. The way in which one conducts oneself, or as Participant 1 noted, *“it’s about how I go about achieving those things.”* One’s attempt to achieve one’s goals can also be said to be a very important measure

of whether one can be considered as a performer. This participant further stated: “you get people who gets the job done but they have kicked over everyone and people lying dead in the path and you get people who might have achieved one or two of those things but they did things the right way and they kept all their relationships intact”. A noteworthy comment was as follows:

*“Performance is the application of self without qualification and without excuses and for me the first level of the gauge of performance is what happens internally because you know am I functioning. And everybody’s performance is based on the individual’s gifting and the individual’s capacity in other words you cannot measure two individuals against one another, the individual has to be measured according to his giftings and his capacity....That is a spiritual process because there is discernment that happens. And an individual must be made aware of that. In other words, I need to say to my guys you can do more than what you are doing based on how you have been gifted, you can do more. And to do less is not just simply a violation with the relationship you have with the institution, but it is a relationship you have with God.... You have to set hard targets, you have to set visions, the metrics and the targets and deliverables but that is only part of the system.” (P4)*

To some, the relationship one has with your employees was also considered an important factor in how performance is measured or achieved. According to Participant 10, performance “is also about changing people’s energy, or energising others and is measured by the level of collaboration we had as a team. I look at performance, both quantitatively, and qualitatively”. Participant 4 also emphasised the power of relationships. He mentioned that “the relationship of trust, the relationship of accountability, the relationship of fellowship, maybe also the softer issues like coaching and mentoring” are critical for a leader’s success.

In reflecting on their own performance as leaders, it was evident they believe they have achieved what they set out to do but may also have some mixed feelings towards that. This is evident when considering Participant 9’s own words “it depends on where I am at and how I feel about myself at that point in time. But I think from an overall perspective and that is where I find myself now, I have achieved what I wanted to achieve, and I need to decide now

*what do I need to do next. I have proven to myself that I could do this, and I have done it so what now, what next”.*

When asked about the characteristics the participants associated with effective leaders which they incorporated in how they lead and manage others, participants mentioned they believe in taking ownership and they are quite self-aware. This is emphasised by Participant 1 who stated, *“you need to have that self-awareness and take accountability for your performance and what you are supposed to do”*. Ownership, according to this group, includes the ability to *“understand yourself, what your limitations and your strengths are”* and *“being open to learning or one’s own growth and development”*. This also implies *“continuing to apply myself, continuing to stretch myself and continuing to push myself outside of the hard constructs of the performance system”* as mentioned by Participant 4. According to Participant 5 it is also about the utilisation of the skills and capability that others may have: *“I now see people as an opportunity to capitalise or use those various strengths to do better and new things”*.

Also mentioned were the ability to be *“accountable”* or to *“take ownership”*. *“Teamwork”* and *“collaboration”* were also listed. Values like *“integrity”*, *“honesty”* *“respect”* and *“trust”* were common amongst all the participants. According to Participant 1, these values are critical and if they do not exist, *“there is no way you were going to get collaboration”*. According to Participant 2, apart from these values, teamwork and collaboration requires *“communication with your team members and creating harmony working with the entire team”*. There was also a view that one needs to *“walk the talk”* (P3), *“continuing to model behaviour”* and *“do what you say and say what you do”* (P2), as well as being a role model to others. There was also an indication that they would *“set clear and realistic standards and uphold these but also measure myself against them”* (P3).

## **6.2.2 Spirituality and spiritual leadership**

In defining spirituality most participants voiced that spirituality entails self-awareness or an understanding of oneself. The participants shared the view that one’s understanding of oneself or one’s self-awareness is influenced by one’s upbringing, values and more. This according to Participant 2 also entails appreciating *“and accepting what others believe in as*

well". Self-awareness according to Participant 3 is also *"about self-belief and about honesty. It is ethics and you cannot hide behind ethics"*.

The participants further emphasised that spirituality entails the appreciation or acknowledgement of a Higher Power. According to Participant 2, *"it's your connection, in a religious way, your connection with the Almighty"* and according to Participant 4 *"It is what intuitively we feel and intuitively we sense. It is the intuitive knowledge of the creator.... spiritual connection with the spiritual"*. A further example of expressions relating to a Higher Power were as follows:

*"So, spirituality is one of those things relating to God and giving understanding to who and what God is and what spirituality is all about. It is an awareness that life is not just matter of time, space, matter and energy. There are those things that are physical and there are those things outside of all this that makes us who we are but also the understanding that there is a supernatural life outside of the natural and that is spiritual awareness"* (P7).

*"I think it's a ... a relationship with a higher force. That would help, maybe among many other questions. Define your existence. For me, that is where it starts. It's a relationship with a higher force that you believe is at play in your life"* (P8).

Apart from self-awareness or the role of a higher power in one's life, the participants also made mention of being connected to others and to the world. Participant 1 in particular stated that *"Spirituality is understanding of self and of the world around you and then connecting from a place of understanding.... you are in sync with everything"*. This is also emphasised by Participant 4. He mentioned that *"it is that life and that energy that we have that meets with the energy of others that contributes to the greater energy in the universe.... that collectively ties us into everything"*.

In defining spiritual leadership and reflecting on the role it played in their careers, the participants shared a similar view in that spiritual leadership is intimately connected to a *"deep understanding of oneself"* and *"how you are being and how you are impacting people"* (P1). Participant 7 mentioned that *"spiritually I have a high regard for people and act with compassion. I give support and give of myself to others"*. Spiritual leadership for the



participants included *“being open to other people’s perspectives”* (P3) and ultimately the success they were able to achieve. According to the participants, one’s success depends on one’s goal directedness, perseverance and more. In Participant 1’s own words, *“Everything that has led to my success has stem from my understanding of my abilities, my self-awareness and understanding of how the world works, and then approaching the world or my challenges, goals and objectives with all of that in mind”*. The participants also emphasised that spiritual leadership *“is the application of your beliefs”* (P8) which is intimately connected to the leader’s values. They also mentioned that spiritual leaders will not compromise on their values which was something they were not willing to do either. According to Participant 3, spiritual leadership is about *“demonstrating consistent values. It is about having and demonstrating core values and core beliefs in a consistent and honest way”* and according to Participant 9, *“there is a right and a wrong, there are also some grey areas, but there is a right and a wrong when it comes to your morals.... there is no compromise”*.

### 6.2.3 Consciousness and spiritually conscious leadership

The participants’ understanding of the term consciousness and the definition thereof revealed a shared view that consciousness is considered to refer to an individual’s level of awareness or that of *“being fully awake”* (P5) and *“being present in the moment and taking everything in”* (P6), which is *“not simply being awake as in physically awake and therefore not sleeping but mentally and subconsciously awake”* (P1) and *“being aware of everything around you and understanding that”* (P2). This awareness or understanding *“forms the basis of your stimuli”* which can be considered as *“the programming, it’s the drive, it’s the assimilation of your set of understanding of things that are beyond you that drives your behaviour and act in the physical”* (P4).

Consciousness was also presented as being self-aware and being in *“an honest relationship with yourself and being comfortable holding up a mirror from time to time”* (P3). According to Participant 5, consciousness is *“when you wake up one day and you recognise that you are connected to something much greater than the little things we do in our daily lives that we consider life. It is when you wake up and ask yourself the real question ‘What am I really doing here? What is this all about?’ and answering those tougher questions about the human spirit in totality”*. According to the participants, consciousness therefore entails introspection,

self-reflection as well as the ability to “*consciously change yourself due to the awareness of yourself and the need to do so*” (P1). A noteworthy statement relating to consciousness is given below:

*“For me consciousness is about being consciously aware about what it is to be a human being and what needs to be expressed in a human life which is the values like hope, love, kindness, patience with others, expressing shared joy with other people when they are successful in the little things that they do. So, for me that is what consciousness is, it is helping others simply awaken to the reality that we are not just matter. Matter that is physical, there is more to life than the physical and the materialistic world”* (P10).

In reflecting on how consciousness is incorporated into their role as leader, the participants’ shared similar experiences and views. They are all of the opinion that consciousness played a role in the success that they were able to achieve as leaders as they were fully aware of themselves, their abilities, “*being real with yourself and others*” as well as knowing what “*stimulates and what drives*” them. This according to Participant 1 includes an awareness of “*what can I do and what should I be doing and what should I focus my energy on*” and according to Participant 3 “*it is about being real and taking stock of where you are, who you are and the impact you have on others*”.

Consciousness to these leaders allows “*you have to be aware of what is going on inside you because that is most definitely going to affect the people around you*” (P9). In this way, they indicated that consciousness allows them to remove themselves from potentially “*disruptive emotional experiences*” in order to “*pause, to step outside the situation to observe yourself and then to take control of your actions to not do something that you would regret*” (P7). Consciousness aids reflection and considering consequences and therefore supports sound judgement.

These leaders also shared that consciousness plays a role in the success they are able to achieve through others given that they are more aware “*of how they are they feeling or being and what are their goals and aspirations are*” and therefore leading in a way that stimulates a sense of purpose and meaning for others. This according to Participant 1 “*is to strategically influence people based on what I know about their attributes, what they are good at, where they would like to go*”. These leaders also considered the impact of consciousness on

performance and shared that *“thinking around what can be done better, what can be improved, how I can make the work environment better”* (P9) will ultimately lead to enhanced performance.

In defining spiritual conscious leadership and commenting on the qualities of a spiritually conscious leader, the participants listed qualities that are considered to be effective leadership traits but also closely related to spiritual leadership. According to Participant 7 it entails *“being principled in the way you lead and a very high regard beyond the plain morality”* and according to Participant 4, *“true leadership can never be accomplished in the absence of spiritual truth”*. Participant 1 mentioned that spiritual conscious leadership is *“applying spiritual truths and laws to the spiritual world we live in”* and that you *“need these spiritual components and values to be an effective leader”* otherwise you are missing a *“massive requirement to be an effective leader”*. To Participant 3, it is about *“having and living your core values and honouring others. It is about recognising the contribution of other people and considering your true intentions when you are engaging with people because people pick up on your intentions”*. Other qualities listed were *“being awake”*, demonstrating *“self-awareness”*, *“understanding and seeking to understand”*, and *“striving for greatness and moving forward”*.

Spiritual conscious leadership to these leaders also entails *“respect of my environment and people”*. This according to Participant 7 requires *“an absolute commitment to those that you lead”*, as well as *“not only thinking just about the results but also about the condition of those people that you take with you on that journey”*. Noteworthy responses were as follows:

*“Spiritual conscious leadership is a fundamental deep shift that needs to be made and with this you are more likely to be successful”* (P1).

*“For me that is what leadership means. It is not about context it is about how do I lead others to help themselves and if I lead people without a title by inspiring them, by giving them hope by sharing the little I have with them and making life less monetary, by making life as a shared resource for other people for me that’s what leadership is from a career and life perspective around spiritual consciousness leadership”* (P10).

#### **6.2.4 The perceived impact of spiritual consciousness on leadership performance**

The participants shared a positive view about the benefits of applying spiritual conscious leadership in the workplace. It will, according to Participant 3 create *“a supportive and empowering leadership culture”* which will result in employees knowing and understanding *“both the why and the how”* of what is expected of them but also create *“a sense of ownership”*. This culture will according to Participant 1 furthermore result in employees feeling *“that they are valued and they feel that they are connected to you as a leader”*. Ultimately it *“leads to something like a beehive where everybody contributes to the common good”*.

They were also in agreement that spiritual conscious leadership will have a positive impact on performance and in particular on leadership. Spiritual conscious leadership within the workplace will lead to a higher level of focus of employees as well as being more aligned to the performance objectives of the team and the organisation as a whole. It was also shared by Participant 1 that *“in a system like this it is more likely to be successful. It will ultimately lead to greatness”*. Participant 5 is of the opinion that *“if every CEO or leadership team was able to spend some time in understanding the integration of body, mind, spirit in the workplace, spiritual consciousness, I think it will allow them to lead in a far more significant way”*.

Apart from the benefits to an organisation, the participants also shared a similar understanding and view on the benefit of spiritual conscious leadership to the world at large. Participant 6 mentioned that *“I think it will make everything a better place, not just making the work environment a better place but making the world overall a better place”*. According to Participant 7, an environment will be created where *“everything exists in absolute harmony because now everyone will be mindful of a spiritual undertaking”*.

### **6.3 CLUSTERS, THEMES AND SUBTHEMES**

The analysis of the 10 transcripts comprised thematic analysis and coding. According to Terre Blanche et al. (2006), the researcher must stay close to the data during the analysis. This will enable the researcher to not only understand and interpret the data during the interrogation thereof, but also to identify common themes and sub-themes therein. The researcher therefore replayed the digital recordings and also reread the transcripts and the notes that were taken from each of the interview sessions in order to identify the themes and the sub-themes (see Appendix G as an example). The emerging 72 sub-themes (see Appendix

H and I) were grouped together into 12 categories or themes (see Appendix J). The 12 categories represent the themes of the actual lived experiences and views of the respondents in relation to the research questions. These were again grouped together under four major clusters: creating purpose and meaning, leading and managing change, engaging and relating, and delivering results. These are presented in Table 36 below.

Table 36

*Clusters, Themes and Sub-themes*

Cluster	Theme	Sub-themes
Creating Purpose and Meaning	Defining	Considers the longer-term and bigger picture
	Direction and Intent	Ethical and moral conduct High standards Hope and faith Personal values guide actions and decisions Sets objectives and provides direction
	Setting Goals and Objectives	Accountability (self and others) Action and future orientated Ambitious but realistic Communicates expectations Seeks alignment Shared understanding and decision making
Delivering Results	Creating Commitment	Buy-in and commitment Communication Inspiration and common purpose Loyalty Role model Walks the talk
	Deciding and Taking Action	Consultative Exercises self-control Integrity, trustworthiness and transparency Principle driven Thinks about consequences

		Trust and respect
Engaging and Relating	Reaching Agreement	Consensus is important
		Constructive conversations
		Dignity of the other person is important
		Manages conflict
		Seeks a compromise
		Seeks alternatives
	Coordinating Resources and Delivering Results	Attentive to detail
		Establishes functional communication
		Hardworking
		Leverages relationships
		Perseverance and endurance
		Resourcing
Engaging and Relating	People Orientation	Authenticity
		Demonstrates trust and respect
		Forgive and acceptance
		Humble and kind
		Inclusiveness
		Recognition and reward
	Team Orientation	Builds effective teams
		Creates capacity
		Democratic
		Encourages collaboration
		Shares information
		Values others
	Social Responsibility	Considers own actions
		Considers the greater good
		Does the right thing
		Gives back to others
		Leads authentically
Leading and Managing Change	Change Leadership	Challenges non-productive practices
		Challenges the status quo

	Efficiency and effectiveness
	Optimistic outlook on life
	Resilient and adaptable
	Sharing of ideas
Customer and Stakeholder Orientation	A good listener
	Customer and stakeholders are important
	Establishes understanding before acting
	In service of others
	Satisfying relationships
	Wants feedback
Learning Orientation	Accepts criticism
	Develops others
	Discusses strengths and weaknesses
	Encouraging
	Knows own strengths and limitations
	Seeks opportunities for improvement

Each section that follows covers one of the four clusters and subsequent themes in more detail.

### 6.3.1 Creating purpose and meaning

Responses were recorded that referred to a leader's need to create purpose and meaning. Having a sense of purpose and meaning is regarded as a component of spirituality (Ashmos & Duncan, 2000; Wheat, 1991). Facilitating shared purpose and meaning motivates and directs others to accomplish more than expected and is therefore key to success and performance (Bass, 1985, 1998; Sadler, 2003; Seltzer & Bass, 1990).

From the responses, it is evident that leaders need to be able to define their intent and provide direction to their followers. Participant 1 stated that *"whatever you are doing it if it is not done with purpose, with intention, with accountability, with ownership, with certainty, with conviction, it is less likely to work and to be successful"*. Participant 3 shared that for him, *"you don't do things in life unless you have a real sense of purpose and commitment"*. By

setting objectives and providing purpose or direction, people will *“have the ability to drive forward and align with that purpose”*. Creating an understanding about the purpose needs to be done first before one focus on the *“what and how”* things should be done. This according to Participant 7 entails becoming *“aligned to the big picture to find out why you are doing what you are doing before you get involved in what and how’s”*.

Most of the participants share the view that high performance standards are essential for success. They also share the view that employees will be able to achieve these standards if there is a common purpose or shared objectives. As such, according to Participant 8, to achieve results, you need to *“set the objectives and you create the purpose”*. Participant 8 further mentioned: *“purpose brings meaning and brings energy to how they show up and how they get to do their job”*. This sense of purpose and direction not only ensures that people are able to perform in line with the objectives, but also creates a sense of hope and faith. The following statements serve to support the preceding view:

*“So, I think for me that is the level of performance where you can lead others without you directly leading them because you are role modelling the behaviour because then it elevates their performance and also yours. And .... it is about elevating other people to have hope”* (P10).

Participants acknowledged the role of ethical and moral conduct in defining and being in the pursuit of goals and objectives. To them it is about doing the right thing. According participant 1 *“it is such a big factor of leadership”*. Participant 9 mentioned that your *“consciousness will tell us what is right and what is wrong”*. To them, personal values therefore plays a big role in the actions and decisions they take. It is about *“having and living your core values”* (P3) consistently. According to Participant 5 it is also about *“aligning the spirit and the self and the day to day activity without compromising your values”*.

An aspect of providing direction is the ability to clearly communicate one’s expectations. This must be done by means of goal and objective setting in order for the followers to fully understand what they are committing to. For Participant 7 this implies to first *“understand the big picture”* and then *“to understand the specific activity”*. Participant 1 shared this view in that to him employees need to understand *“the company’s expectations”* and then *“the expectations of my role”*.



To these participants, clear goals and objectives are therefore necessary. According to Participant 1, *“if they don’t have any goals or objectives employees will just get complacent and relax and think ‘why should I do this better?’”*. He continued in saying that having goals and objectives *“gives you that edge, that competitive edge; that drive almost”*. Although according to Participant 4 *“You have to set hard targets”*, the participants share the sentiment that goals or targets needs to be ambitious but realistic and that a shared understanding is required to ensure commitment and accountability. This according to Participant 7 includes demonstrating an appreciation for the employee’s *“capability and what they are able to do”* as well as ensuring that the goals and objectives are *“a little bit more practical or more realistic”* and according to Participant 10 *“it is about understanding what the expectation is and then what is it that I am able to do as a person with regards to that”*. Apart from the shared understanding, it is also about including employees in goal or target setting. It requires a certain buy-in and commitment from all. One needs to know and commit to *“the shared goal or the shared outcome for all of us and to let that be the guiding light”* (P1).

Based on the interviews conducted, the participants also shared the view that accountability and responsibility towards the goals and objectives are very important. *“If you want to get somewhere you need to take that ownership and accountability”* (P1).

The following interview extracts indicate that buy-in and commitment towards the shared goals and objectives are created by the leader’s ability to inspire others and their ability to act as a role model to others.

*“An effective leader, firstly, has to have communication with your team members. There has to be harmony working with the entire team and honesty and integrity. Do what you say and say what you do.... don’t let them lose trust. You know once they mistrust you or you say something, and you don’t do it or you do something and you say something else about it.... they will not trust you.... If there’s something to be done, I will do it first. And that’s the way they see me as.... I lead from front; not from the back”* (P2).

*“For me you don’t do things in life unless you have a real sense of purpose and commitment.... I walk the talk and set clear and realistic standards. I uphold these but also measure myself against them”* (P3).

*“...if you don’t connect with your people because then you will never be able to accomplish your goals. Relationships cannot be built over a 2-week period. It is something you have to build on every day in and it keeps on going and going and going.... The leader I worked for was such an open person.... She instilled that type of value of giving freely again not just to get. I think what I have learnt over a period of time is that I have to give a part of myself to my team to actually get something back from my team. I cannot expect results for myself if I cannot give of myself freely.... when you commit to something you commit 100% and you have to be in that moment” (P6).*

*“The other critical thing for me is, it is about the mind and it is about the heart, the connection with people, and it is about the heads, doing what needs to be done because without being a doer you are then wasting your time and you are not being a leader because most people need people or role models. If I lead people without a title, but by inspiring them, by giving them hope by sharing the little I have with them and making life less monetary, by making life as a shared resource for other people, for me that’s what leadership is...” (P10).*

In summary, by taking into account the participants interviewed, there is a need to consider aspects like hope, commitment, common purpose and meaning and more when setting objectives. In the next section, the participants view relating to delivering results will be explored.

### **6.3.2 Delivering results**

Responses were recorded that referred to the manner in which a leader should drive towards achieving results. As already indicated, leaders need to possess qualities that will motivate and inspire their followers such as trust and respect. Demonstrating trust, compassion and respect towards others are considered important in the way leaders drive towards results as it creates a conducive environment for performance and are regarded as components of spiritual leadership (Benefiel, 2005; Dent, Higgins, & Warf, 2005; Fry 2003; Reave, 2005; Yukl, 2010).

Several participants highlighted that utilising a consultative approach where necessary is quite beneficial in achieving the desired results through others but that one also needs to ensure that the employees “*are empowered to make decisions*” themselves. This also entails the ability to manage consequences of those decisions and actions. They are of the opinion that you need to consider your actions and decisions very carefully “*before you take action that may have hurtful consequences*” (P7).

To these participants, deciding and taking action is also about being principle driven as well as acting with integrity. Participant 7 emphasised that being principled in the way you decide and take action or in how you lead “*is placed at a very high regard beyond the plain morality*” and according to Participant 8, you need to “*set your principles and values and to start with those*” in everything you do. Having a principled approach and acting with integrity is linked to honesty, trust and being trust-worthy. Participant 1 shared that as a leader “*you have to have honesty and integrity*” and further shared that it “*is about honesty, transparency and that truth*”. Participant 3 mentioned that “*effective leaders are truthful and honest*” and should be “*creating trust in people and commanding respect in a healthy way*”. This according to Participant 4 will create a feeling with employees that they will “*willingly follow you because we trust that you will serve us as a leader*”.

With regards to reaching agreement, responses recorded from the interviews indicate that the participants place a high value on relationships. This does not mean that they will only seek consensus. According to Participant 1, this can pose a problem as consensus is not always possible and “*in sometimes trying to get it wastes a lot of energy and time*”. He further mentioned that “*I need to remind myself that it is ok to disagree*”. This therefore means that one needs to be open to alternatives or sometimes compromise “*without compromising your values*” (P5). Given that relationships are important to the participants, when there are differences of opinion, these participants will ensure the dignity of the other parties remains intact and that conflict is managed effectively due to “*the regard you have for them, the care you have for them and the respect you have for them*” (P7). According to Participant 1, “*whenever there is conflict or we are veering off into different directions, let’s get back to why we are all here, what are we collectively trying to achieve*”. He, however, further states that it is important to be able to have constructive conversations and that “*it is about creating that safe space where people can have those honest conversations because in a lot of forums*

*people are very combative and people come prepared to take each other on and it is just creating those moments where we put the facts on the table and take the emotion out of it”.*

The responses relevant to the manner in which resources are coordinated in order to deliver results, indicate that these participants will leverage their relationships. According to Participant 1, *“I also knew I wasn’t going to get there myself and that I needed relationships and connections”*. Participant 10 mentioned that as a leader one should *“source and connect with resources globally and have conversations and interactions”* in order to be effective in your delivery. In connecting and having conversations with their resources, these participants are of the view that functional communication is critical to ensure successful delivery. According to Participant 5 this entails being someone who is *“open and who is willing to communicate and share”* but who is also willing to listen in order to understand.

It is also evident that in the pursuit of achieving their goals and objectives, that these participants are hardworking and demonstrates perseverance and endurance. The following quotes serve to support the preceding view.

*“...even if it’s difficult to reach it will eventually come to you” (P2).*

*“I just need to be keep on learning and you know, keep on getting up” (P8).*

*“...you have to accept what you are going through and if I consider some of the setbacks I have gone through around my studies, around my career and that sort of stuff I think you have to keep telling yourself that, you know what you have got to believe that it is going to get better and that you will get through this for a reason” (P9).*

### **6.3.3 Engaging and relating**

Responses were recorded that referred to the manner in which these participants engaged with others as well as the view they have of their impact on others and their role in a larger community. As already indicated, the association or relationship the leader has with his followers are of significant value (Cogliser & Schriesheim, 2000; Senior, 1997). Leaders need to develop enduring relationships and lead with purpose, meaning and internalised

authentic values without coercing his or her followers (Avolio & Gardner, 2005; Luthans & Avolio, 2003). Leaders also need to show consideration towards the individual, team and the community wherein they live or work (Duchon & Plowman, 2005; Kreitner & Kinicki, 2001; Russell & Stone, 2002; Wong, 2003).

Most participants are of the opinion that individual consideration is important but that one needs to be authentic in the process. According to Participant 3 *“it is about recognising the contribution of other people and considering your true intentions when you are engaging with people”*. Apart from recognising and rewarding the contribution of individuals, the participants also shared that one must show *“consideration and care”* (P7) as well as forgiveness especially when things did not go as planned. Participant 1 mentioned that *“we are all here to serve each other, and that we should be kind to each other and that we should try and show some love to each other”* and Participant 6 indicated that she does not *“believe in keeping grudges. If you made a mistake now, we deal with it. It will not affect me going forward”*.

With regards to teams, the participants acknowledged the importance of *“embracing the need for teamwork and collaboration”* (P1) and therefore also the need to build individual and team capacity as well as building effective teams. In order to effectively build capacity, Participant 2 mentioned one needs to have a clear *“understanding what business needs and what my team needs”* and believes that as a leader, *“the purpose of having people here is you grow them, you develop them”*. He also stressed the importance of information sharing *“I don’t believe in withholding information. Whatever information I get I distribute to my team”*.

Following on the participants’ team orientation, is their view on being socially responsible. According to Participant 4, *“there needs to be a spiritual logic that runs from the decisions that we make, the actions that we have and the impact that it has”* which refers to the ability to consider one’s actions and the impact it has on others and then also *“to take control of your actions to not do something that you would regret”* (P7). There is also a strong focus on the *“feeling of that’s the right thing to do”* (P6) and *“doing the right thing”* (P9). According to Participant 7, we have *“to consider what is moral, right or acceptable”*. Participant 1 shared that if you *“did things the right way”* you are likely to keep *“relationships intact”*. The participants also mentioned the importance of considering the greater good and giving back to others. The following quotes serve to support the preceding view.

*“...not forgetting to add value and give back to the business or the team I was in” (P1).*

*“...starting to do something that meant making a visible and actual difference in the lives of people in this country” (P5).*

*“...you give it to the people closest to you.... giving freely again and not just to get. I have to give a part of myself to my team to actually get something back from my team. I cannot expect results for myself if I cannot give of myself freely” (P6).*

*“I give support and give of myself to others.... with a willingness to give my life for those I care about and that this is not a price that I am not unwilling to pay” (P7).*

*“...performance is really not one-dimensional now. It’s really not about the Rands and the Cents anymore. It is about corporate social responsibility. It is about how you are giving back to the communities where you are operating in. It is about giving back to the environment” (P8).*

#### **6.3.4 Leading and managing change**

Responses were recorded that referred to the manner in which a leader should lead and manage change. As already indicated, leaders need to act as change catalysts, manage and implement change as well as drive change and transformation (Santiago, 2018). To be able to do so, change leaders need to have the appropriate competencies and skills as well as emotional intelligence in order to successfully drive change and transformation in organisations (Goleman, 1995).

Most respondents stated that change is important. According to Participant 8 *“there are a lot of nice people in this world, but we need impactful people who will change the world”*. They also acknowledged that it is important to consider efficiency and effectiveness and implement solutions that will promote efficient work methods. Participant 1 also mentioned that you have to constantly reflect on how *“you are doing things and how productive you are”* and

Participant 4 indicated that it is critical to *“challenge the constructs all the time”*. This should be done in order to *“understand where it comes from as a lot of times, we merely accept the process or standards and we allow it to dictate how we behave”*. Change to the participants are necessary to also enhance performance. According to Participant 5 *“we will always achieve what we have always been achieving if we are not willing to change functionally in the way we think and the way we do things”* and according to Participant 10 *“if you change the energy you change the delivery”*.

The respondents presented as positive and optimistic. According to Participant 1 *“there isn’t any bad situations in my view, and I may be a bit optimistic about life in general but every opportunity is there for you to learn and grow”*. The participants also mentioned that information or sharing of ideas are quite important in dealing with change. To them providing feedback to others plays a critical role in *“making employees calm and making them productive”* (P7).

With regards to their orientation to customers or other stakeholders, the value these participants place on relationships is apparent. Participant 8 stated that *“the sole existence of business is they need to be making a profit and we can’t take that away, otherwise why else will anybody be doing all of this? So, performance by any person that is found in the organisation it is being able to yield a return for your stakeholders”* she also mentioned that you therefore *“need to understand your stakeholders”*.

These participants also share the view that we are in service of others. Participant 1 shared that we need to always ask *“How can I serve you? How can I help you and how can I make your life better?”* This is echoed by Participant 10 in his statement *“In a simple sense, do I love others, do I serve others, do I deal with others in a way that does not discriminate or make them less than me?”* The need to be in service of others implies that the participants would like to respond to the needs of others and as such would listen to understand. To Participant 1, *“the crux of it is understanding and connecting and adding value to the world”*. Participant 4 shared that it is not *“simply about understanding the issue and acting, it’s about understanding the issue and being inspired if you like to a solution”*. This listening also implies valuing diverse views and you need to *“listen and be open minded enough to take on the views of others and recognise that everybody has a place to fill”* (P5).

Following on their orientation towards customers and stakeholders, the participants all have a strong learning orientation. They appreciate feedback and seems to be “*comfortable with criticism*” (P10) and would apply “*the feedback that I have received*” (P9) to learn and grow from. Participant 1 mentioned that “*we are all essentially here to help each other grow and learn*”. To him “*there has to always be growth and development and learning and forward movement*”.

Given that they are open to learning, these participants seem to know their own strengths and limitations. Participant 5 is of the opinion that “*we focus too much on our weaknesses and developing those instead of focusing on our core strengths*”. She continues to say that one should “*rather minimise and work around the weaknesses and not make that the focal point*”. They are also quite comfortable to discuss their own strengths and weaknesses as indicated by Participant 9 when she said “*I have strong points and weak points and I definitely need to work on them*” and as such would continuously “*look for opportunities to develop ourselves*” (P4).

## **6.4 CONCLUSION**

The findings in this chapter were used to conceptualise spiritual consciousness as it relates to leadership performance. From the findings in this chapter, the following important conclusions can be drawn. Firstly, findings show the participants are in agreement about what constitutes effective leadership. Some of the qualities listed include commitment, accountability, communication, integrity, honesty, credibility, decisiveness, influence, persuasion, confidence, goal direction, achievement driven, persistence, tolerance for ambiguity, empathy (or mindful awareness of others), attention, connection, and self-awareness. These correlate with the qualities listed in literature for effective leadership (Den Hartog & Koopman, 2001; Gardner & Stough, 2002; Kirkpatrick & Locke, 1991; Shipper et al., 2003; Yukl, 1998). Some of these characteristics are also associated with spiritual leadership (Fry, 2003; Webber, 1974) and some are considered to be related to consciousness and consciousness constructs (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003; Mitroff & Denton, 1999; Neck & Milliman, 1994; Thompson, 2001; Ocasio, 1997; Weick & Sutcliffe, 2006; Zahavi, 1998).



Effective leadership results in organisational effectiveness and performance (Alam et al., 2015; Boga & Ensari, 2009; Gioja et al., 1997; Hogan & Kaiser, 2005). To these participants, the ability to perform depends on creating purpose and meaning, setting clear goals and objectives and then clarifying performance expectations to measure progress and the level of performance. Organisational performance largely depends on the individual performance of employees (Cummings & Schwab, 1973). Effective leaders will drive performance through their employees by promoting collaboration (Good et al., 2015; Kopelman et al., 2012), utilising a consultative leadership approach (Goleman, 2000) and the empowerment of others (Avery, 2004; Choi, 2006; Greenleaf, 2002; Kreitner & Kinicki, 2001; Stone & Patterson, 2005). Given that performance is achieved through others, at an individual and team level, these leaders are of the opinion that sincere, considerate and authentic relationships with one's employees are of high importance. Having effective interpersonal relationships contributes to emotional and spiritual well-being of the employees, and enables the leader to motivate and inspire employees to achieve (Fiedler & House, 1988; Gomez & Fischer, 2003; Hawks et al., 1995); and is further considered as an indicator of authentic and spiritual leadership (Fairholm, 1997; Gardner et al, 2005).

From the findings it seems as if the participants regard spirituality and spiritual leadership as the ability to understand oneself and demonstrating self-awareness. There was also mention made of one's connection with others, the impact one has on others and the role of the Transcendent or a Higher Power. For most of the leaders, spirituality is intimately connected to one's values and beliefs. A strong emphasis is placed on values such as integrity, honesty, humility, being trustworthy and reliable, creating a vision, having meaning and purpose, and inspiring others by demonstrating these values. These are observable spiritual values and considered to be the behaviours demonstrated by spiritual leaders (Reave, 2005).

A shared view of consciousness was offered by the participants. Consciousness was described as a level of awareness, self-awareness and an awareness of matters outside oneself and one's reaction to these. The participants also shared that consciousness entails the ability to conduct introspection, self-reflection and adapting to circumstances given the introspective learning and adaptive control that took place in the decision that one made. This is considered to be a subjective experience based on individual learning and is only accessible to the individual whose experience it is (Cleermans, 2008; Farthing, 1992). The leaders are of the opinion that one's level of consciousness has an impact on one's ability to achieve, and on one's performance. It has been shown that a relationship exists between consciousness-

related concepts such as self-awareness, attention, introspection, self-reflection, reflexivity, mindfulness and leadership performance (March, 1991; Ocasio, 1997, Ocasio, 2001; Weick, 1979; Weick & Sutcliffe, 2006).

With regards to spiritually conscious leadership, the participants again referred to the qualities of effective leaders. A high regard for principles and moral values was shared and the need to live according to spiritual truths of the spiritual world we live in were introduced. This also includes having a sense of inner consciousness, a concern for the community we live in, to make a difference or our social responsibility as well as respect for the environment. This interconnectedness with others, the external world and the divine is considered to be related to spirituality and consciousness (Korac-Kakabadse et al., 2002; Krishnakumar & Neck, 2002).

The participants shared a positive view about the likely impact of spiritual consciousness in the workplace as well as on leadership performance, given the fact that leaders will be mindful of their spiritual undertaking. This can be considered as a conscious process whereby leaders consider how their leadership style impacts the employee's ability to achieve organisational objectives (Bell, 2006). To the participants, spiritual conscious leaders are truly in service of others and would take responsible action as they are concerned about the well-being of their employees. This also implies ownership and commitment by the leader and the follower. A supportive and harmonious work culture will be established where one will be able to express gratitude and forgiveness and employees will likely be more engaged and aligned to their performance objectives and therefore more likely to flourish. The capacity to display compassion towards others, especially forgiveness is considered to reflect spiritual consciousness (Mayer, 2000).

## **6.5 CHAPTER SUMMARY**

This chapter focused on the analysis of the qualitative data obtained from the semi-structured interviews. Important themes emerged from the analysis of the interview data, which were used to summarise and present the findings from the semi-structured interviews in the previous sections. The themes that emerged from the semi-structured interviews also relate directly to the conceptual framework of this study, and these are used to consolidate the concluding arguments of this study in Chapter 8.

In the next chapter, the results from the 360 degree survey will be explored.

## **CHAPTER 7**

### **FINDINGS AND DISCUSSION: 360 DEGREE SURVEY**

Chapter 5 presented an interpretive analysis of the quantitative data obtained from the psychometric assessments. Chapter 6 presented, analysed, described and interpreted the qualitative data obtained from the semi-structured interviews. The findings from both of these chapters were used in the conceptualisation of spiritual consciousness as it relates to leadership performance. In this chapter, the quantitative data that was recorded by the 360 degree survey is presented, analysed and discussed in an integrated manner to not only further build on the conceptualisation of spiritual consciousness as it relates to leadership performance, but also to explore the relationship between spiritual consciousness and leadership performance. The comprehensive, integrated interpretations from chapters 5, 6 and the current chapter are presented as conclusions, limitations and recommendations in Chapter 8. The focus now turns to the presentation, analysis and interpretation of the quantitative data that was recorded by the 360 degree survey.

The 360 degree survey is a multi-source assessment instrument that elicits confidential, anonymous feedback from multiple sources to accurately assess specific observable behaviours. The 360 degree survey therefore gives a multi-dimensional picture about the participant's performance. The results provide a comparative view of the participant's self-evaluation in relation to how others perceive him or her in terms of the dimensions being evaluated.

In this section, the results obtained from the 360 degree survey are presented and qualitatively analysed to determine the shared view respondents have of the participants in terms of the leadership behaviours being evaluated; and ultimately to determine the perceived impact of spiritual consciousness on leadership performance.

The rating scale used had the following designations: (1) = Strongly disagree, (2) = Disagree, (3) = Neutral, (4) = Agree, and (5) = Strongly agree. A rating of 5 reflects that the respondents strongly agree the leader demonstrates or utilises that behaviour, meaning the leader is likely to be very competent in that behaviour. Similarly, a rating of 4 reflects that the participant is likely to be competent in that behaviour whereas a rating of 1 indicates that the respondents do not consider the participant to be competent in that behaviour.

The survey results for all 72 items are presented in Appendix K, L, M and N. Here the participant's self-rating is compared to the view of his or her respondents and the deviation is reflected upon. The average results for each theme were calculated for both the participant and for the participant's respondents. The participant's view of his or her own performance across each theme is compared to that of his or her respondents in Figures 7 to 16.

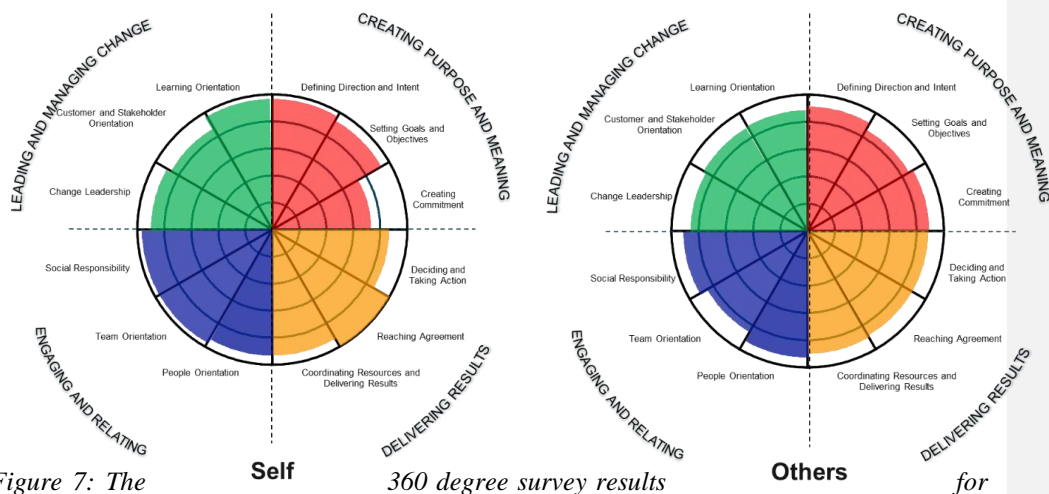


Figure 7: The 360 degree survey results for participant 1

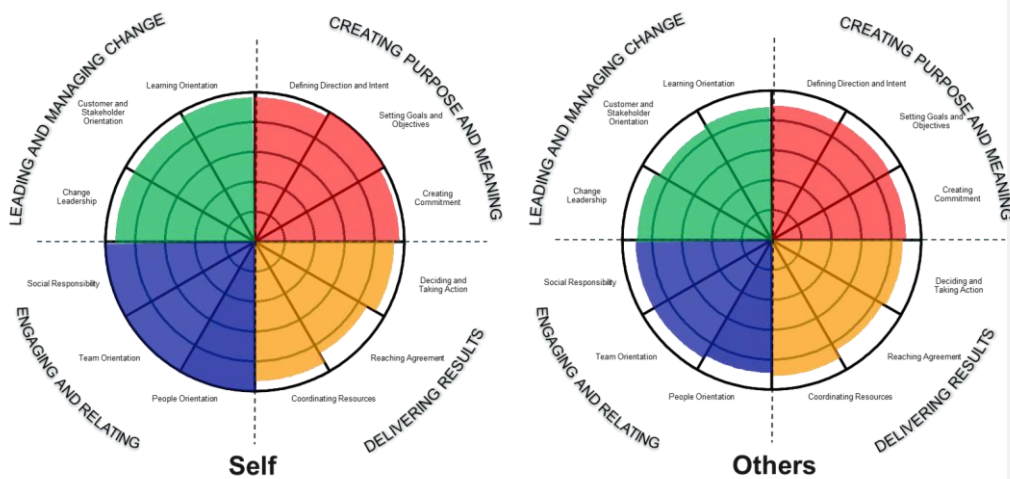


Figure 8: The 360 degree survey results for participant 2

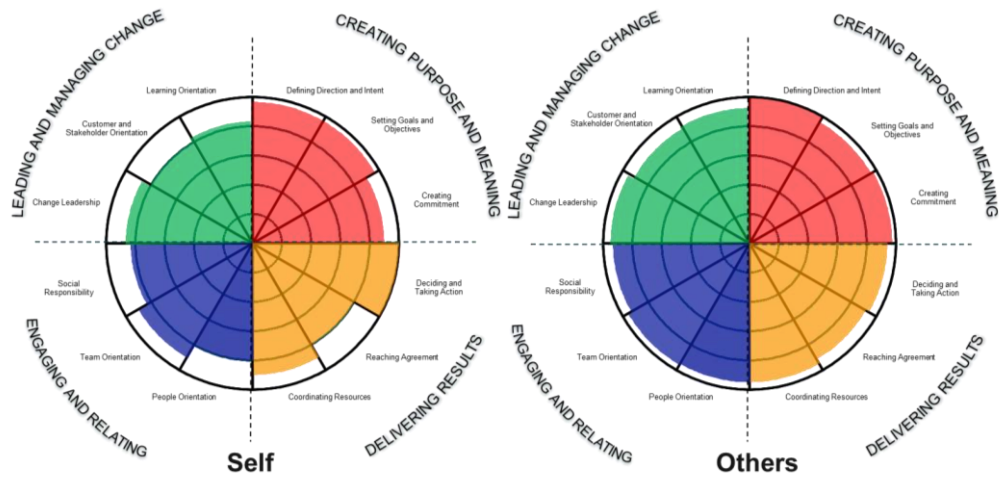


Figure 9: The 360 degree survey results for participant 3

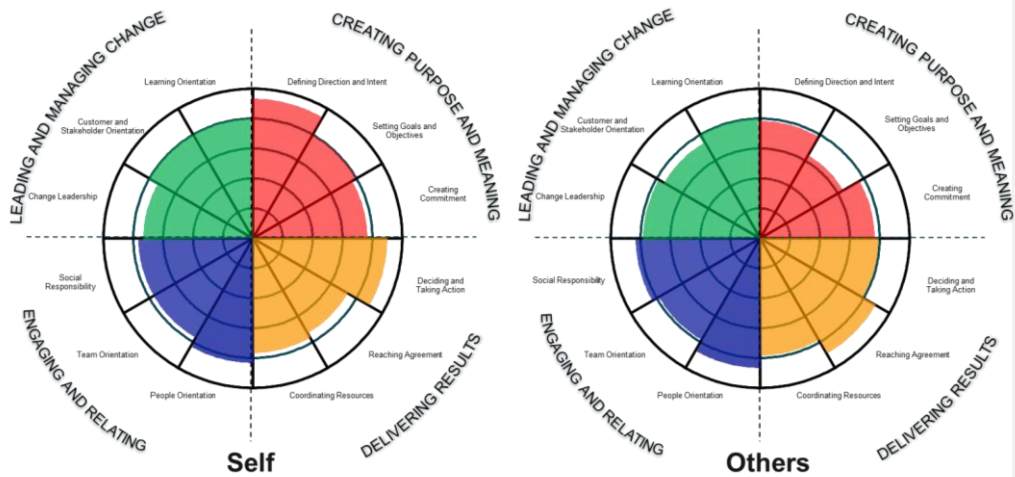


Figure 10: The 360 degree survey results for participant 4

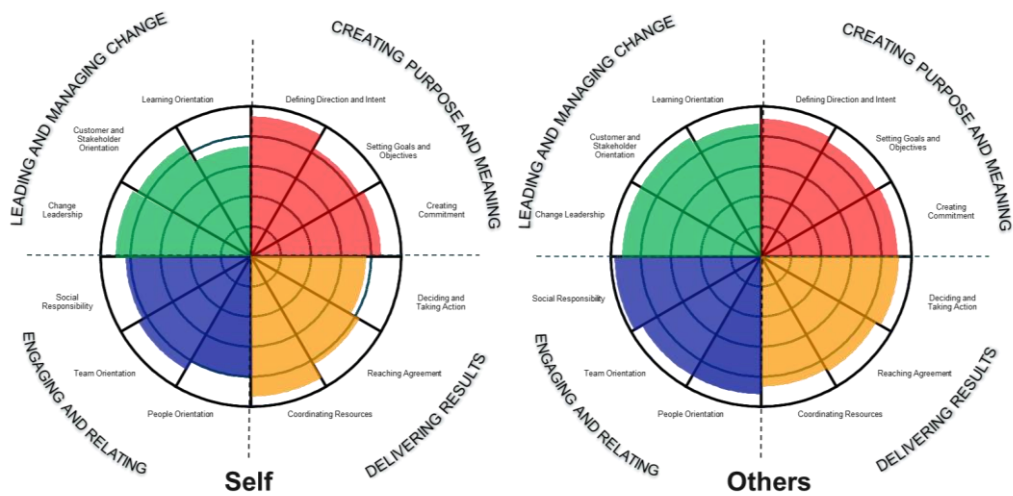


Figure 11: The 360 degree survey results for participant 5

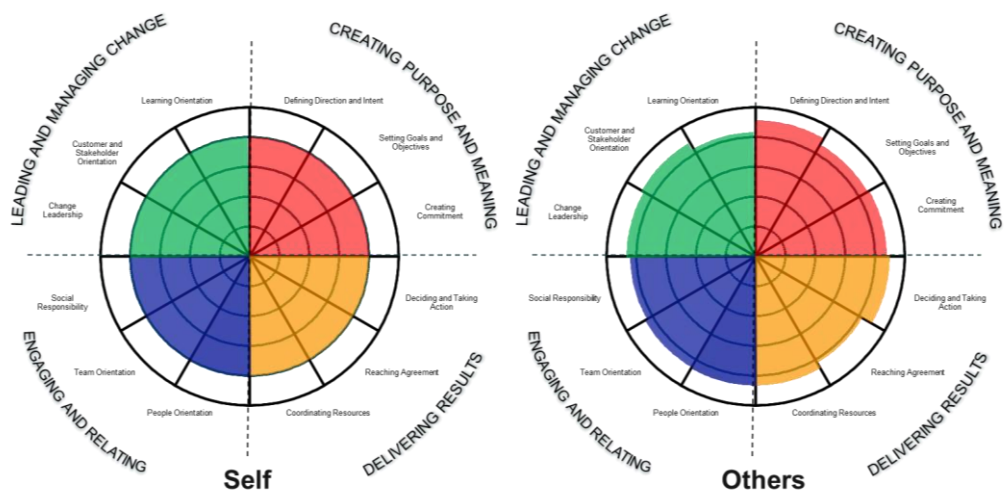


Figure 12: The 360 degree survey results for participant 6

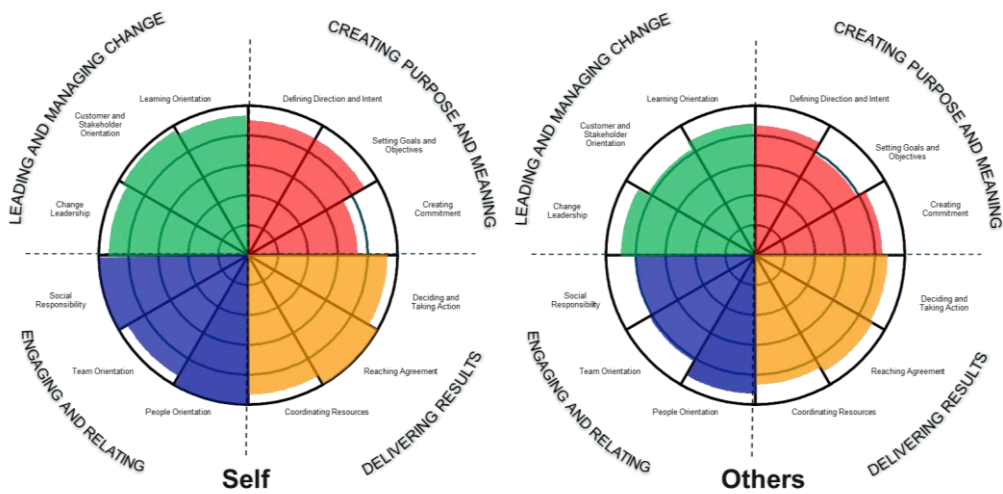


Figure 13: The 360 degree survey results for participant 7

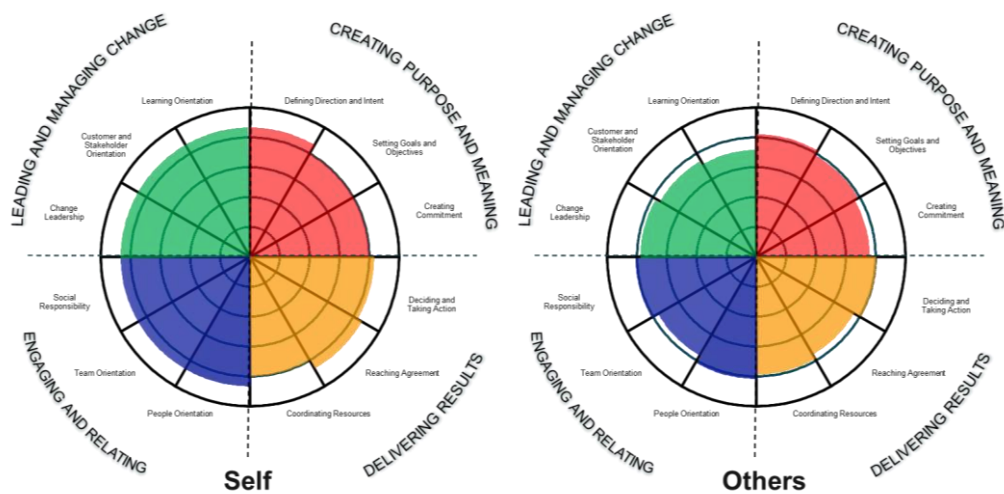


Figure 14: The 360 degree survey results for participant 8



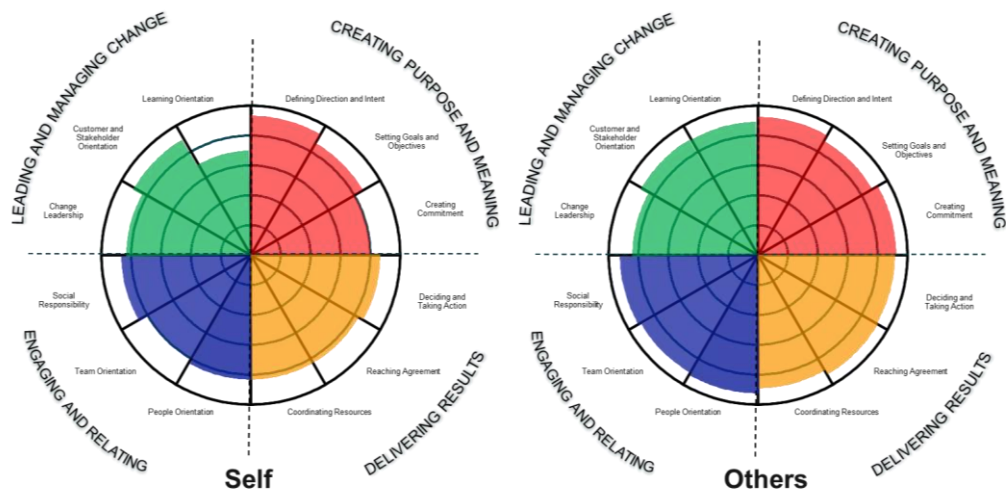


Figure 15: The 360 degree survey results for participant 9

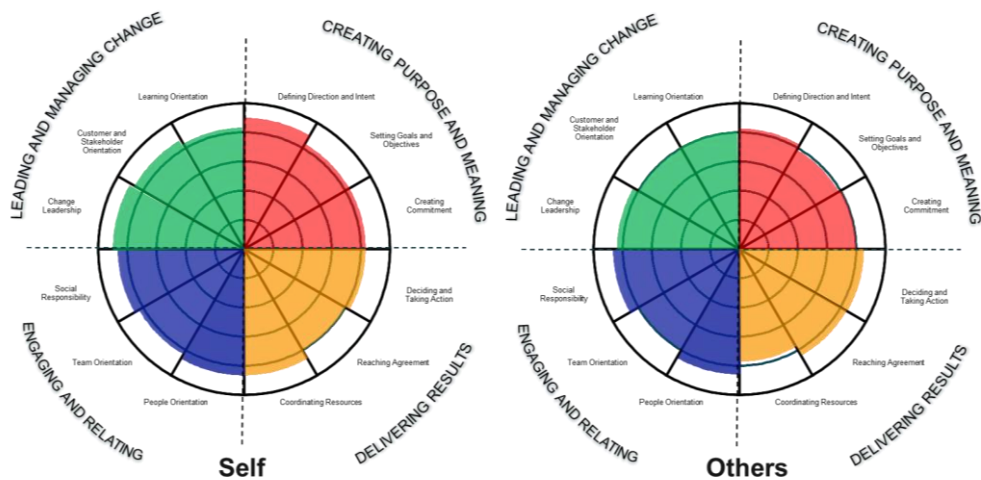


Figure 16: The 360 degree survey results for participant 10

From the above it would seem that there is a slight variation between the participants' view of themselves in relation to the opinions their respondents have of them. Overall the results

show there is agreement that these participants demonstrate the behaviours associated to spiritual conscious leadership. The results will be discussed in more detail for each of the four clusters and subsequent themes in the section to follow.

## **7.1 CREATING PURPOSE AND MEANING**

Answers in the first set of questions as presented in appendix K, L, M and N, provide an idea about the participants' ability to define direction and intent. Average scores for this theme (as presented in Figures 7 to 16), primarily reflected replies of 'Agree' or 'Strongly agree' (an exception is the respondents' replies for Participant 4). The participants see themselves as able to provide employees with clear objectives that gives meaning and direction to their work and they meet short-term demands without losing sight of the long-term objectives. They also responded positively to the statements "*Lives the organisation's culture, values, and ethical standards*", "*Aligns personal values with actions and decisions*", "*Encourages hope and faith*" and "*Has high standards for moral and ethical conduct*" and believe that they live the organisation's culture, values, and ethical standards.

The respondents were in agreement with this given there was little difference between the self-ratings and ratings by the respondents. The responses to these statements confirm the respondents' perception of the participants as able to set direction and having a strong moral compass and personal values, evident in the way they lead and manage others. Exceptions were seen in the case of Participants 4 and 10 (a lower average score in the case of the respondents) and Participant 6 (a higher average score in the case of the respondents). Although room for improvement is evident for Participants 4 and 10, their scores still reflect competence in this area.

A view of the participants' ability to set goals and objectives are presented in the answers obtained from the second set of questions. The responses are presented in appendix K, L, M and N. Average scores for this theme primarily reflected replies of 'Agree' or 'Strongly agree' (an exception is the respondents' replies for Participant 4, 7 and 10). The participants see themselves as able to formulate strategies and action plans aimed at creating a competitive advantage for the organisation. They also believe they are able to set and communicate goals and objectives clearly. They also responded positively to the statements "*Aligns goals and objectives with the organisation's or business unit's strategy and*

*objectives*”, “*Establishes high standards of performance (ambitious but realistic)*” and “*Involves employees in the goal-setting process so goals and objectives are understood and shared*” and believe that they will hold individuals and teams accountable for achieving goals and objectives.

There was little difference between the score the participant rated him or herself in relation to that of the respondents. This implies that the respondents were in agreement with the view the participants have of themselves. The responses to these statements confirm the respondents’ perception of the participants as able to set goals and objectives and that they would likely be ambitious yet realistic when establishing performance standards. Exceptions were seen in the case of Participants 4, 7 and 10 (a lower average score in the case of the respondents for some of the aspects). Although room for improvement is evident for Participants 4, 7 and 10, their scores still reflect competence in this area.

As shown in the third set of questions, the participants’ ability to create commitment in relation to the goals and objectives or tasks that were communicated were evaluated. For this theme, average scores primarily reflected replies of ‘*Agree*’ or ‘*Strongly agree*’ (an exception is the respondents’ replies for Participant 8). The participants see themselves as able to inspire others by setting and communicating a shared vision of the future and they will be able to translate or communicate strategic objectives in a way that helps guide individual action. They also responded positively to the statements “*Engages others in ways that ensure buy-in and commitment*”, “*Instils loyalty and trust*” and “*Is a role model*” and they believe they walk the talk.

Respondents also reported a definite agreement with this. There was little difference between the participant’s score and the scores of the respondents. The responses to the statements in this set confirm that the respondents believe that the participants are able to create commitment amongst their employees. Exceptions were seen in the case of Participant 8 (a lower average score in the case of the respondents) and Participants 1, 6, 7 and 9 (a higher average score in the case of the respondents). Although room for improvement is evident for Participant 8, her overall average score still reflect competence in this area.

In summary it can be stated that the outcomes of the 360 degree survey for this section show that the participants are capable of defining their intent and direction to others in such a way

that they secure buy-in and commitment. They are also able to set clear and realistic goals and objectives and create purpose and meaning for others in the way they lead.

## **7.2 DELIVERING RESULTS**

In the first group of questions related to delivering results, the responses provide an idea about the participants' ability to decide and take action. Prevailing number of participants and respondents replied either 'Agree' or 'Strongly agree' (an exception is the respondents' replies for Participant 4) to the questions. From the responses, it is evident that the participants see themselves as having a strong ethical code, principles and values which guides their decisions and actions. They believe that they tend to focus on long-term implication of decisions rather than quick-fix solutions. They also responded positively to the statements "*Demonstrates integrity, trustworthiness and transparency at all times*", "*Has earned the confidence and trust of others*" and "*Exercises self-control in deciding and taking action*" and believe that they consult with others when making important decisions.

The respondents' responses indicate that they were in agreement with the view the participants have of themselves as being able to take responsible decisive action whilst considering the consequences and consulting where required. Exceptions were seen in the case of Participant 4 (a lower average score in the case of the respondents) and Participant 6 (a higher average score in the case of the respondents). Although room for improvement is evident for Participant 4, his scores still reflect competence in this area.

In the second set of questions, surveying the ability to reach agreements, we find more statements with 'Agree' or 'Strongly agree' replies (an exception is the respondents' replies for Participant 8). The responses confirm that the participants see themselves as able to reach agreement and consensus, even on difficult issues and will work towards finding alternatives that will benefit all when confronted with a disagreement. The participants also responded positively to the statements "*Demonstrates respect towards the human dignity of the other person he or she is engaging with*", "*Promotes constructive discussions among people with conflicting ideas to reach agreement*" and "*Is willing to compromise if and when necessary in order to reach agreement*" and believe that one should aim to reconcile differences by seeking to clarify and understand other people's points of view.

Receiving a high number of 'Agree' or 'Strongly agree' responses confirm that the respondents believe that participants are able to reach agreement in a way that shows consideration towards others. Exceptions were seen in the case of Participant 8 (a lower average score in the case of the respondents) and Participants 3, 4 and 10 (a higher average score in the case of the respondents). Although room for improvement is evident for Participant 8, her scores still reflect competence in this area.

Responses from the third set of questions referred to the participants' ability to coordinate resources in an effort to deliver results. Average scores for this theme primarily reflected replies of 'Agree' or 'Strongly agree' (an exception is the respondents' replies for Participant 10). The participants see themselves as able to build and leverage relationships with key people or informal networks to get things done. They also see themselves as able to work hard to foster the alignment of goals across different functional areas. They also responded positively to the statements "*Establishes mechanisms that facilitate effective cross-functional communication*", "*Makes certain that things do not 'fall between the cracks'*", "*Effectively allocates resources in line with priorities and business needs*" and believe that they demonstrate perseverance and endurance when dealing with challenges.

Even though most of the respondents were in agreement that the participants are able to coordinate resources and leverage relationships in a constructive manner in an attempt to get things done, exceptions were seen in the case of Participants 10 (a lower average score in the case of the respondents). Although room for improvement is evident for this participant, her scores still reflect competence in this area. A higher than average score in the case of the respondents were also recorded for Participant 6.

In summary, for the cluster delivering results, it can be stated that the participants demonstrate an ability to take decisive action whilst still considering the views and needs of others. They are regarded as trustworthy and will act with integrity. The participants will respect others in reaching agreements and will likely seek a compromise if and when necessary. In an effort to deliver results they present as capable of coordinating resources and will persevere in the face of obstacles to ensure that things get done.

### 7.3 ENGAGING AND RELATING

Answers in the first set of questions for engaging and relating provide an idea about the participants' orientation towards people. Most of the replies for this theme were either 'Agree' or 'Strongly agree' (an exception is the respondents' replies for Participant 8). The participants see themselves as able to demonstrate trust and respect towards others and will model forgiveness, acceptance and reconciliation. They also responded positively to the statements "*Creates an environment where people can be their authentic selves*", "*Demonstrates humility, kindness and compassion towards others*" and "*Is sensitive and responsive to diversity issues when dealing with others*" and believe they are able to create an environment where everyone feels their efforts can make a difference.

The responses to the statements in this set of questions confirm the respondents' perception of the participants as having a strong people orientation which is evident in the way they engage with others as well as in the way they lead and manage others. Exceptions were seen in the case of Participant 8 (a lower average score in the case of the respondents) and Participants 3, 5 and 6 (a higher average score in the case of the respondents). Although room for improvement is evident for Participant 8 her scores still reflect competence in this area.

The next set of questions primarily reflected replies of 'Agree' or 'Strongly agree' (an exception is the respondents' replies for Participants 7 and 8). These questions provide an idea about the participants' orientation towards teams. The responses to these questions confirm that participants see themselves as able to build effective teams that would get the job done and that they will do so by encouraging and fostering teamwork and collaboration. They also responded positively to the statements "*Involves others in shaping the plans and decisions that affect them and sees that decisions are made*", "*Shares information so that everyone can perform effectively*" and "*Values, acknowledges and celebrates the contributions of others*" and believe they create and support opportunities or initiatives aimed at developing organisational capacity.

The opinion of the respondents indicate that they also believe that the participants have a strong team orientation which they believe will be evident in the way they lead and manage others. Exceptions were seen in the case of Participants 7 and 8 (a lower average score in the case of the respondents) and Participant 6 (a higher average score in the case of the

respondents). Although room for improvement is evident for Participant 7 and 8, their scores still reflect competence in this area.

The questions in the third set dealt with the participants' social responsibility. The results from this set of questions primarily reflected replies of 'Agree' or 'Strongly agree' (an exception is the respondents' replies for Participants 7 and 8). Findings from this set indicate that the participants see themselves as able to lead with authenticity and hold themselves accountable for their decisions and actions. They see themselves as someone who will do something because it is the right thing to do even when it is not popular. They also responded positively to the statements "*Understands that his or her actions and decisions affect a wide variety of stakeholders*", "*Considers the greater good in reaching decisions and taking action*" and "*Demonstrates an obligation to act for the benefit of a larger community or society at large*" and will give back to others or will pay it forward.

Regarding the respondents's view, findings suggest that they perceive the participants as authentic, socially responsible as well as caring and considerate in their actions which and is evident in the way they lead. Exceptions were seen in the case of Participants 7 and 8 (a lower average score in the case of the respondents) and Participants 4 and 6 (a higher average score in the case of the respondents). It should be noted that the overall average score for Participants 7 and 8 still reflect competence in this area.

In summary, it can be stated the participants have a strong people and team orientation. They believe in inclusivity and encourage collaboration and teamwork. They are regarded as authentic, trustworthy and capable of doing the right thing even when it may be unpopular. The participants are furthermore regarded as socially responsible and believes in giving back to others. They will consider the greater good in all their decisions and actions.

#### **7.4 LEADING AND MANAGING CHANGE**

The first set of questions relating to leading and managing change provide an idea about the participants' change leadership capability. Average scores for this theme primarily reflected replies of 'Agree' or 'Strongly agree' (an exception is the respondents' replies for Participant 8). The participants see themselves as able to propose and implement solutions to enhance efficiency and effectiveness of people and business and will encourage others to share ideas

for improvement. They also responded positively to the statements *“Has an optimistic outlook on life and serves as a model in promoting change”*, *“Generates innovative ideas and solutions to problems”*, *“Challenges non-productive practices or the way that things have always been done in favour of best practice methods”* and believe they are resilient and adaptable when faced with adversity.

The respondents were in agreement with this, given there was little difference between the score the participant rated him or herself in relation to that of the respondents. The responses to these statements confirm the respondents’ perception of the participants as being change leaders who are resilient and adaptable in the face of adversity. Exceptions were seen in the case of Participant 8 (a lower average score in the case of the respondents) and Participant 6 (a higher average score in the case of the respondents). Although room for improvement is evident for Participant 8, her scores still reflect competence in this area.

In the second set of questions, surveying the participants’ customer and stakeholder orientation, replies of ‘Agree’ or ‘Strongly agree’ were recorded (an exception is the respondents’ replies for Participants 7 and 8). The participants’ responses confirm that they see themselves as able to establish and maintain mutually satisfying relationships as well as able to recognise the need to create positive customer and stakeholder experiences. They also responded positively to the statements *“Ensures deep understanding of stakeholder needs before committing to action or providing solutions”*, *“Demonstrates receptive and non-judgemental listening”* and *“Services the needs of others before his/her own”* and believe that they ask for feedback from others to improve future engagement and service delivery.

A favourable impression of the participants is supported by the respondents’ responses. There was little difference between the score the participant rated him or herself in relation to that of the respondents. The responses to these statements confirm the respondents’ perception of the participants as having a strong customer and stakeholder orientation. Exceptions were seen in the case of Participants 7 and 8 (a lower average score in the case of the respondents) and Participants 3 and 6 (a higher average score in the case of the respondents). Although room for improvement is evident for Participants 7 and 8, their scores still reflect competence in this area.



Answers in the final set of statements, provide an idea about the participants' orientation towards learning and developing self and others. Average scores for this theme primarily reflected replies of 'Agree' or 'Strongly agree' (an exception is the respondents' replies for Participants 8 and 10). The participants see themselves as able to deal with mistakes, failures or setbacks and sees these as opportunities for learning and improvement. They are therefore also open to feedback and will accept criticism without being defensive. They also responded positively to the statements "*Knows his or her own strengths and limitations and makes an active effort to continuously improve*", "*Creates a working environment in which learning and development is an important objective*" and "*Helps others to understand their own strengths and development needs*" and will build others up through encouragement.

From the responses obtained from the respondents regarding the participants' orientation towards learning and development, it was evident that they believe that participants have a strong learning orientation. Exceptions were seen in the case of Participants 8 and 10 (a lower average score in the case of the respondents) and Participants 5 and 9 (a higher average score in the case of the respondents). Although room for improvement is evident for Participants 8 and 10, their scores still reflect competence in this area.

In summary, it can be stated the participants are regarded as change leaders. They focus on efficiency and effectiveness and are open to new and innovative ways to address problems. The participants also have a strong customer centric focus and seems to be in service of others. Learning and development is quite important to them and they will therefore welcome constructive criticism and learn from past mistakes.

## **7.5 CONCLUSION**

As a result of the findings in this chapter, the following important conclusions can be drawn. Firstly, findings show that the leaders who participated in this study drives hard to meet short-term demands without losing sight of the long-term objectives. They will establish and pursue realistic performance standards and ensure that employees have a shared understanding and commitment towards these. Focussing on efficiency and effectiveness, they will likely challenge non-productive practices and promote change or implementation of best practice methods. They exercise self-control in deciding and taking action and would ensure deep understanding of stakeholder needs before committing to action or providing

solutions. Their conduct is also of high moral as well as ethical standards. These leaders should furthermore present as hopeful and optimistic of the future and the opportunities it presents. They know their own strengths and limitations and would likely make an active effort to continuously improve. They are open and honest in the way they communicate and demonstrate respect, integrity, trustworthiness and transparency at all times. They will likely engage others in ways that will ensure buy-in, loyalty and trust. It is also evident that the participants of this study will likely create an environment where people can be their authentic selves. A consultative and inclusive style will be adopted where shared leadership and accountability is promoted. They are capable of making unpopular decisions and have an obligation to act for the benefit of a larger community or society at large.

Personal characteristics demonstrated by the leaders based on the aforesaid included: persistence, tolerance for ambiguity, self-awareness, self-confidence, influence, persuasion, drive, honesty, integrity, internal locus of control, empathy, achievement motivation, commitment and cognitive ability. These characteristics were identified as characteristics or qualities associated with effective leaders (Den Hartog & Koopman, 2001; Kirkpatrick & Locke, 1991; Yukl, 1998). Furthermore, these characteristics are associated with transformational leadership (Bass & Avolio, 1990), servant leadership (Kreitner & Kinicki, 2001), authentic leadership (Avolio et al., 2004; Gardner et al., 2005) and spiritual leadership (Fry, 2003; Webber, 1974).

Secondly, the leaders who participated in this study have effective emotional and social functioning. They demonstrate humility, kindness and compassion towards others and is sensitive and responsive to diversity issues. They are able to earn the confidence and trust of others and are likely capable of inspiring them. They are seen as role models and seem to walk the talk. The findings further show that the participants communicate in a transparent and non-threatening manner and they are receptive and non-judgemental in their listening. This includes being open to feedback and accepting criticism without being defensive. They seem to have an optimistic outlook on life and are quite resilient and adaptable in the face of adversity. These leaders also exercise self-control and would consider the consequences of their actions. The dignity of others are considered to be very important and they will aim to reconcile differences by seeking to clarify and understand other people's points of view. They demonstrate the ability to promote constructive conversations in order to reach agreement but

is also not afraid to make unpopular decisions or engage into conflict to manage consequences or performance.

From the above it is evident that the relationships they establish, manage over time and leverage are characterised by trust and respect, loyalty, cooperation and transparency in communication. Moreover, they will likely consider the greater good in reaching decisions and taking action. They therefore demonstrate values like optimism, courage, resilience, honesty, altruism, compassion and consideration (empathy), fairness, gratitude and humility. This will enable them to bring about greater participation, commitment, employee satisfaction and effort as well as efficiency and effectiveness of individual employees. Research also indicates that this will in turn influence the entire workforce and ultimately result in organisational performance (Bass, 1997; Collins & Montgomery, 1995; DeGroot et al., 2000; Fuller et al., 1999).

Thirdly, leaders who participated in this study not only place a high level of importance on spiritual consciousness but seemed to make use of consciousness related concepts in the way they lead and manage. They have a high level of self-awareness and engage in self-reflective thought and introspection. They know their own strengths and limitations and will likely make an active effort to continuously improve. As such, mistakes, failures or setbacks are treated as opportunities for learning and improvement. These leaders seem to demonstrate humility, kindness and compassion towards others and will ensure that they understand their needs before taking action or providing solutions. They value, acknowledge and celebrate the contributions of others. They will encourage hope and faith and believe in upholding or living their personal values. Being principle driven and being ethical in their conduct, they will align their values with their actions and decisions. Considerate and conscientious, they will carefully evaluate their options in order to make responsible decisions. They are willing to compromise if and when necessary but will remain conscious of how this will impact others, the greater good and society at large. Finally, findings also show that these leaders will likely be in service of others and attend to their needs before their own. According to research, behaviour driven by consciousness enables integrated, more coherent and consistent behaviour which positively influences individual, team and organisational behaviour and performance (Levy, 2014; Ocasio, 1997; Ocasio, 2011; Thornton et al., 2012).

Finally, this study shows that spiritual consciousness has an influence on how leaders lead others and ultimately on their performance. It is evident that leaders who demonstrate

spiritual consciousness are more likely to be high performing leaders. It is therefore critical that organisations include these characteristics as key criteria in selecting leaders of the future.

## **7.6 CHAPTER SUMMARY**

In this chapter the results of the 360 degree survey data were presented and discussed. A significant relationship between certain constructs was demonstrated through a qualitative analysis. Chapter 8 offers a concise overview of the conclusions and limitations of this study. Recommendations for implementation as well as for future research are also presented in Chapter 8.

## CHAPTER 8

### CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS

The previous chapters dealt with the research findings and interpretation of the data. This chapter comprises of the final conclusions regarding the literature review and the findings of this study according to the specific objectives. The limitations of the research are discussed, and recommendations are made for organisations and future research in the field of consulting psychology.

The objectives of this study were to identify the behaviours and characteristics of spiritually conscious leaders and to explore the relationship between spiritual consciousness and leadership performance. This study utilised a mixed method, multiple case study design and triangulation to collect the data. Quantitative and qualitative methods of data collection were employed, and the information obtained was analysed by means of qualitative methods. The study was conducted with ten high performing leaders of private-sector organisations in Johannesburg who were previously clients of the researcher and who also volunteered to participate in this study. The leadership behaviours or characteristics of these leaders were evaluated by means of a personality assessment and an emotional intelligence assessment where after semi-structured interviews were conducted to gain further insight into the participants' construction of meaning and their view of what constitutes spiritual consciousness and the impact thereof on leadership performance. Following the narrative analysis of the interview data, themes were identified which were used to design a 360 degree survey which was subsequently administered. Results were collated, evaluated and integrated findings were presented.

#### 8.1 CONCLUSIONS

The aim of this study was to explore the perceived impact of spiritual consciousness on leadership performance. This section contains a presentation on the findings of the study in relation to the study objectives.

*The first objective of this research was to investigate the conceptualisation of spiritual consciousness and leadership performance.*

Research on all the leadership theories and models, characteristics associated with those leaders and the practical implications of those leadership styles was covered in the literature review. It was found that in order to ensure organisational success, leaders need to inspire their followers, provide goal clarity, align themselves and their followers to the goals and objectives and transform the organisation to become more effective. It was found that authentic, servant and transformational leaders can be regarded as leaders who will do this successfully (Choudhary et al., 2013; Hartsfield, 2003; Khan, 2010; Schaubroeck et al., 2007). Research further indicated that the success leaders will achieve, largely depends on their ability to understand their own values and goals as well as the ability to express themselves accurately and openly (Niemeyer et al., 2001). This according to Goleman (2001, pp. 5–6) requires a level of self-awareness and “having a deep understanding of one's emotions, strengths, weaknesses, needs, and drivers” including an understanding of how these may impact on others. The need for humility, kindness and consideration towards others were also emphasised (Goleman, 1998, Klenke; 2007; Tischler et al., 2007). A link has also been presented between the aforementioned leadership styles and spiritual leadership (Hartsfield, 2003; Klenke, 2007; Sendjaya et al., 2008).

It is proposed that spiritual leaders not only inspire their followers but are also able to establish agreement on the ethical standards, values and behaviours necessary for spiritual and psychological well-being, life satisfaction, organisational efficiency and effectiveness, sustainability and financial performance within organisations. According to the theoretical model, spiritual leadership also directly influences outcomes of commitment, motivation, engagement, performance and productivity (Fry, 2003) and can therefore be seen as bringing about an organisational competitive advantage (Poole, 2009). One can describe spirituality as one's inner consciousness or the awareness of one's interconnectedness with one's inner self, the external world and the divine that transcends the leader's self-interest (Conger & Associates, 1994; Korac-Kakabadse et al., 2002; Krishnakumar & Neck, 2002; Solomon, 2002). A spiritual leader furthermore engages in introspection or reflective thought to consider the connection between their inner self, their relationships and the world of work (Reave, 2005). This includes a transcendent perspective and a level of consciousness on the leader's own role and responsibility in leading people and organisations as well as their impact on the bigger reality. Expressing spirituality and engaging in reflective thought in relation to a context that transcends oneself is considered an act of human consciousness (Pearson, 1999). As such, although a distinction can be made between consciousness and

spirituality, consciousness and consciousness-related concepts are considered to be closely related to spirituality (Emmons, 2000).

The literature review then finally covered what constitutes spiritual consciousness and the relationship it has with leadership performance. Spiritual consciousness within the workplace is concerned with creating existential harmony through meaningful relationships and a sense of purpose or meaning as well as creating an energised workplace which will promote learning, inspiration (Pandey & Gupta, 2008) and ultimately performance. Spiritual consciousness within an organisational setting is also concerned with moral or ethical aspects (Pandey & Gupta, 2008; Pruzan, 2001) as well as corporate responsibility and sustainability (Dibrell et al., 2015; Laszlo et al., 2010). The levels of spiritual consciousness of leaders has also been linked to the organisation's results or organisational performance (Harung et al., 1995; Harung et al., 2009; Young, 2002). Spiritually conscious leadership therefore refers to the conscious and deliberate process whereby leaders consider the impact of their own leadership effectiveness in the execution of leadership and organisational objectives (Bell, 2006).

In the empirical study, characteristics associated with effective leadership, spiritual leadership, consciousness and subsequently spiritual conscious leadership were explored by means of semi-structured interviews. The participants ability to display behaviours consistent with spiritually conscious leaders were then evaluated by means of a 360 degree assessment. Findings showed the participants were in agreement about what constitutes effective leadership and in particular leadership performance. Some of the leadership qualities listed included commitment, accountability, communication, integrity, honesty, credibility, decisiveness, influence, persuasion, confidence, goal direction, achievement driven, persistence, tolerance for ambiguity, empathy (or mindful awareness of others), attention, connection, and self-awareness. These correlate with the qualities listed in literature for effective leadership (Den Hartog & Koopman, 2001; Gardner & Stough, 2002; Kirkpatrick & Locke, 1991; Shipper et al., 2003; Yukl, 1998). Some of these characteristics are also associated with spiritual leadership (Fry, 2003; Webber, 1974) and some are considered to be related to consciousness and consciousness constructs (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003; Mitroff & Denton, 1999; Neck & Milliman, 1994; Thompson, 2001; Ocasio, 1997; Weick & Sutcliffe, 2006; Zahavi, 1998).

From the findings spirituality and spiritual leadership is regarded as the ability to understand oneself and demonstrating self-awareness. There was also mention made of one's connection with others, the impact one has on others and the role of the Transcendent or a Higher Power. For most of the leaders, spirituality is intimately connected to one's values and beliefs. A strong emphasis was placed on values such as integrity, honesty, humility, being trustworthy and reliable, creating a vision, having meaning and purpose, and inspiring others by demonstrating these values. These are observable spiritual values and considered to be the behaviours demonstrated by spiritual leaders (Reave, 2005).

Furthermore, a shared view of consciousness was offered by the participants. Consciousness was described as a level of awareness, self-awareness and an awareness of matters outside oneself and one's reaction to these. The participants also shared that consciousness entails the ability to conduct introspection, self-reflection and adapting to circumstances given the introspective learning and adaptive control that took place in the decision that one made. The participants were of the opinion that one's level of consciousness has an impact on one's ability to achieve, and on one's performance.

With regards to spiritually conscious leadership, listed qualities included having a high regard for principles and moral values as well as the need to live according to spiritual truths of the spiritual world we live in. Emphasis was placed on the interconnectedness with others, the external world and the divine. This is considered to be related to spirituality and consciousness (Korac-Kakabadse et al., 2002; Krishnakumar & Neck, 2002).

The interviews concluded with participants sharing their view on the perceived impact of spiritual consciousness in the workplace and in particular on leadership performance. To the participants, spiritual conscious leaders would take responsible action as they are concerned about the well-being of their employees. To them, this also implies ownership and commitment by the leader and the follower. Further to this, it would include the ability to establish a supportive and harmonious work culture where one would be able to express gratitude and forgiveness and employees would likely be more engaged and aligned to their performance objectives and therefore more likely to flourish. The capacity to display compassion towards others, especially forgiveness is considered to reflect spiritual consciousness (Mayer, 2000).



*The second objective of this research was to explore the relationship between spiritual consciousness and leadership performance.*

The research findings relating to the perceived impact of spiritual consciousness on leadership performance were described in Chapters 5, 6 and 7. According to the empirical data collected, demonstrating spiritual consciousness or being a spiritually conscious leader would positively impact leadership performance.

According to the qualitative findings, the majority of the participants stated that consciousness refers to an individual's level of attention or awareness. This is common to the definitions of consciousness as presented by Rosenthal (1986), Farthing (1992), Searle (1997) and Cleermans (2008). Attention and awareness directed at one's inner states is considered to be an act of consciousness and is similar to self-awareness (Armstrong, 1993; Carver & Scheier, 1981; Newen, 2004; Newen & Vogeley, 2003; Rosenthal, 1997). To the participants, attention and awareness also refer to being present in the moment and having a deeper level of insight and understanding of everything around one and the stimuli one is exposed to. Being "present-focused" or mindful is considered to be a construct of consciousness (Brown & Ryan, 2003; Dane, 2011; Herndon, 2008; Thondup, 1996) and allows one to perceive one's world clearly given a higher level of understanding of one's self and the events as it unfolds (Kabat-Zinn, 2003; Langer & Moldoveanu, 2000).

Attention, awareness and being present in the moment or mindful entails a level of introspection and self-reflection. It was clear that participants' life experiences shaped their development as leaders. Some of this was unique but especially the role of our socio-political history was mentioned by more than one participant. It was also clear that they have engaged in introspection and self-reflection relating to their circumstances and life experiences to grow as leaders. Introspection can be regarded as conscious deliberation or self-focussed attention and becoming conscious of one's own thoughts and experiences in the present moment (Branson, 2006; Chalmers, 1996; Duval & Silvia, 2001; Lycan, 2006; Rosenthal, 1997). This self-focused attention, critical evaluation and consideration of one's own thoughts, behaviours and the external situation and events is also considered to be reflective practice and is an act of consciousness (Archer, 2003, 2007; Csíkszentmihályi, 2011; Heinämaa et al., 2007; Kessel et al., 2014). Self-reflection or reflexive deliberation impacts on one's self-reference and self-awareness (Barthers, 1975; Davies, 2000; Davies et al., 2004;

Willig, 2001). There was also a strong emphasis on being connected to something much greater than the self which included the connection to a Higher Power and the universe.

Consciousness was also presented as being self-aware and authentic. The concept self-awareness is seen as similar to consciousness (Carver & Scheier, 1981; Newen, 2004; Newen & Vogeley, 2003). Self-awareness and authenticity have been linked to the spiritual identity of leaders and similarly linked to authentic, servant and spiritual leadership (Avolio & Gardner, 2005; Barling et al., 2000; Klenke, 2007; Laub, 2003).

The qualitative findings showed that consciousness allows leaders to be mindful of aspects within and outside of themselves. This includes having a real sense of one's strengths and limitations, the needs of others, one's impact on others, the consequences of one's actions, and more (Archer, 2003, 2007; Csíkszentmihályi, 2011; Heinämaa et al., 2007; Kessel et al., 2014). This awareness and understanding or mindfulness will allow one to deal more effectively with disruptive experiences through a higher level of personal and emotional control which will ultimately guide one's behaviour (Epstein et al., 2015; Glomb et al., 2011; Hunter & McCormick, 2008). It also has as a positive impact on individual productivity and work performance (Dane, 2011; Dane & Brummel, 2013). Consciousness also plays a role in the success that leaders are able to achieve through others, given they are more aware of the personal career aspirations of their followers, and can therefore address their personal sense of meaning and purpose (Reb et al., 2014). The findings also indicated that consciousness impacts performance given that leaders are focused on efficiency and effectiveness and will likely want to continuously improve the way things are done.

Most of the participants listed qualities that are considered to be effective leadership traits as well as the characteristics associated with spiritual leadership and the aspects listed above that were considered to be consciousness constructs when defining spiritually conscious leadership. Apart from the consciousness concepts already mentioned above, most prominent was being principled and living according to a strong moral compass. Leaders who are aware of their own values and beliefs are able to use this knowledge or understanding as a guide to making better decisions (Kark & Van-Dijk, 2007; Thomas et al., 2001).

There was also a strong emphasis on relationships as well as acknowledging the efforts or contribution of others. Other aspects that came through quite strongly were a focus on the

greater good when making decisions or taking action, being in service of others and therefore one's responsibility towards one's community as well as demonstrating respect towards one's environment.

The findings show that all the participants are of the opinion that applying spiritual conscious will have a positive impact on leadership performance. According to the data, participants agree that spiritually conscious leaders are able to create a supportive and empowering culture where employees are more aligned to their performance objectives and where they feel more inspired and motivated. This will also impact positively on the level of engagement and satisfaction which will ultimately enhance performance.

Furthermore, the 360 degree survey findings revealed that high performing seem to engage in spiritually conscious behaviour. It can be concluded that there is a likely relationship between spiritual consciousness and leadership performance.

***The third objective of this research was to formulate conclusions and recommendations from the research that underpin the implementation of a spiritual consciousness model in the selection and coaching of future leaders in South African organisations.***

Leadership is core to organisational effectiveness (Hogan & Kaiser, 2005). Everybody has distinct characteristics that make them who they are. It is important for organisations to know they are employing the right people especially in key leadership roles. For organisations of the future to succeed, a need has been identified to employ spiritually conscious leaders. This was supported by the participants' emphasis on the importance of spirituality and consciousness in their leadership success stories. Therefore, inclusion of characteristics of spiritually conscious leaders as inherent requirements in the selection and coaching of future leaders in South African organisations are strongly recommended. It is therefore necessary to be able to identify the characteristics or behaviours of spiritually conscious leaders. These characteristics as listed by the participants in their success stories, and their OPQ & EQi results as well as the characteristic which constitute the sub-themes derived from the qual and quant data are:

- Ambitious

- Accountable and responsible
- Assertive
- Authenticity
- Change catalyst
- Conscientious
- Confidence (self-regard)
- Customer centric focus (in service of others)
- Democratic (consultative and collaborative)
- Effective emotional functioning (emotional intelligence)
- Empathy (caring and considerate)
- Empowering
- Enthusiasm
- Forward thinking (integrates facts into the big picture and considers the long term)
- Goal directed (provides direction)
- Hard-working (strong work ethic)
- Humble (modest and down to earth)
- Integrity (value and principle driven)
- Influence (persuasion)
- Internal locus of control
- Interpersonal skills (effective communication)
- Inspirational (motivates and encourages others)
- Open to learning
- Optimistic
- Persevering (drive and endurance)
- Principle driven (high standards and values)
- Rational and objective
- Resilient and adaptable
- Respectful
- Self-awareness
- Self-control
- Socially responsible
- Trusting

- Visionary

## 8.2 LIMITATIONS

The present research is not without limitations. The following limitations with regard to this study were identified:

The researcher conducted this study independently. While every care was taken to ensure validity, reliability and consistency, some elements may have been subject to interpretation. A reflective journal and reflexivity were used to facilitate introspection on the role of subjectivity and bias on the part of the researcher. Moreover, inclusion of multiple views from a team of professionals on this study during the analysis and interpretation stage may have lent a higher level of validity and more consistency to the approach.

The researcher had prior existing business relationships with the participants or with the organisation the participant worked at. These relationships ended more than three years prior to the commencement of the study and the researcher took great care to act as an objective interviewer during the interviews for the purpose of the study. There is nevertheless a possibility that this may have impacted the objectivity of data gathering and interpretation.

Apart from the participants telling their life story, the interview questions were kept as open-ended. There may have been more information the participants were able to share on each aspect explored in the questions that had not come to mind at the time of the interview and that may have occurred to them later on or with further prompting or clarification questions from the interviewer.

The results of this study may not be representative of all leaders due to the convenience sampling that only included leaders from South African organisations that worked at previous client organisations of the researcher at the time of the research study. The narrowness of the scope may therefore limit the ability to transfer the conclusion to other populations or countries. It should however be stated that generalisation can occur from the results and it is recognised that additional research should be conducted with larger population groups across different sized institutions globally. This research may hold practical relevance to other related fields of study and can be useful in different contexts. This may lead to more robust research findings and generalisability. Ultimately, transferability will be determined by the

readers of the study. As such, the readers may find that the findings of the study may be transferable to certain other settings as determined by them.

With regard to the literature study, very little scientific information of the impact spiritual consciousness has on leadership performance could be generated, as few studies have previously been done exploring these constructs. This implies that the researcher was unable to present a more holistic view on the concept concerned.

The findings from this study suggest that there is a perceived relationship between spiritual consciousness and leadership performance. However, more research should be conducted to further understand the direct and indirect impact of spiritual consciousness on leadership performance. Specifically, longitudinal studies using direct and indirect measures of leadership performance are needed to identify the characteristics of spiritually conscious leaders which organisations of the future need to recruit for.

### **8.3 RECOMMENDATIONS**

#### **8.3.1 Recommendations for organisational implementation**

This research has provided valuable insights about the benefits spiritual conscious leadership may provide to employees and to an organisation as a whole. The findings of the research led to recommendations for organisations to identify and recruit or promote leaders who present spiritually conscious leadership characteristics in leadership roles. Recruitment or promotion of leaders into leadership roles should be based on leadership competence as well as the potential that the leader may demonstrate. As such, recruiters should ensure they are in a position to accurately identify who these potential leaders are. Recruiters would therefore have to assess the competence of the potential leaders in order to make an informed talent decision. The characteristics that recruiters need to assess for in order to identify who could be regarded as spiritually conscious leaders were presented in the previous section.

Should organisations be interested in implementing leadership development programs in order to develop spiritually conscious leaders from within their organisations, these organisations should consider a pre- and post-learning measurement by means of a multi-source feedback assessment or 360 degree survey that include the perspectives from various

stakeholders, that is the line manager, direct reports, peers and clients. The use of a 360 degree survey similar to the one used in the present study prior to a leadership development program provides an opportunity for reflection for leaders. The feedback therefore contributes to an on-going cycle of learning for leaders as they are able to use the feedback to formulate their own personal learning objectives that enhance their self-awareness and learning overall. Post-learning feedback is important to fully appreciate the extent, impact and return on investment of the program.

### **8.3.2 Recommendations for future research**

The present study has revealed the perceived impact of spiritual consciousness on leadership performance. This topic has not been explored in previous research and subsequently did not receive adequate attention before. As such, it was deemed necessary to use descriptive, exploratory and explanatory methods in this study. As such, confirmative empirical studies are needed to confirm findings obtained in the present study. It will also imply revisiting the characteristics which recruiters need to assess in order to identify spiritually conscious leaders during the recruitment process. An extension of the current approach is therefore suggested with more extensive research on the constructs of spiritual consciousness, as well as on the characteristics of spiritually conscious leaders and the impact thereof on performance, as very little information on these constructs and characteristics is available in literature. This will result in a more integrated theory on the perceived impact of spiritual consciousness on leadership performance.

Future research on the perceived impact of spiritual consciousness on leadership performance, should utilise alternative methods to establish the unique differences in the meanings of these concepts. One firstly must determine the core constructs which describe spiritual consciousness and spiritually conscious leadership in its simplest form in order to establish a unique model to measure the impact and effectiveness of leaders.

Furthermore, future research could explore the relationship between spiritual conscious leadership and work-related outcomes such as employee engagement, organisational culture and more. Future research can also explore the role of spiritually conscious leaders in creating organisational performance; in addition, how employees experience spiritually conscious leaders as well as the impact thereof on job satisfaction and more. Finally, future

research could include a spiritual consciousness consulting model for the development of organisational culture and the enhancement of individual and organisational performance.

#### **8.4 CHAPTER SUMMARY**

The aim of the study was to explore the perceived impact of spiritual consciousness on leadership performance. In this chapter a brief overview of the literature used to conceptualise spiritual conscious leadership and the impact it may have on performance was provided. The findings of the study were also discussed in relation to the research objectives.

This study was conducted with a sample population of high performing individuals in South African organisations who were in management or leadership positions. The participants were evaluated by means of psychometric assessments to determine the leadership behaviours demonstrated by the participants and it was indicated how their behaviours were related to effective leadership behaviours as well as spiritual leadership.

The importance of spirituality, consciousness and most importantly spiritual conscious leadership was highlighted, while also pointing out the benefits to the organisation in applying spiritually conscious leadership. The findings of the study suggest that leaders who demonstrate spiritual conscious behavioural traits will likely be regarded as high performing leaders.

Contributions to the field of consulting psychology were made in that the findings of this study can aid in the recruitment, selection and development of spiritually conscious leaders within an organisational context. It was indicated what the characteristics are that spiritually conscious leaders will likely demonstrate which can be incorporated into the assessment criteria for recruitment and selection. This can also be used to evaluate leaders for inclusion in leadership development programs aimed at developing spiritual conscious leadership at an individual, group and organisational level.

Suggestions for future research were also presented.



## **8.5 PERSONAL REFLECTIONS ON THIS RESEARCH**

The completion of this thesis represents the effort and investment into several years of study. It clearly shows the dedication, commitment, personal sacrifice and learning that transpired as a consulting psychologist. It has been a difficult journey that demanded a lot of energy, focus and time as well as patience and tenacity. A part of this journey was to ensure the trustworthiness of this study. Personal reflection played a role throughout this time to produce authentic analysis.

Successful completion of this journey required the ability to juggle my responsibilities, my time between work, family and my academic life which was most certainly not always easy. I had to do a lot of introspection not only on the current research, but also about my life and who I am. My biggest learning during this journey was the importance and meaning of discipline and perseverance.

Apart from my own personal effort, it also required a great deal of tolerance and continuous support from others to bring this work to fruition. My supervisor played a significant role in keeping me focused and dedicated.

The submission of this thesis does not represent the end of a journey but rather the beginning of a new chapter in my life.

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## APPENDIX A

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13 September 2018

### CONSENT TO PARTICIPATE IN RESEARCH

Dear Participant,

I would hereby like to obtain your consent in being part of my Doctoral Research, called:

#### THE PERCEIVED IMPACT OF SPIRITUAL CONSCIOUSNESS IN LEADERSHIP PERFORMANCE

You are asked to participate in my research study towards the completion of a PhD degree at the University of South Africa's department of Industrial and Consulting Psychology. (Student number 5374789)

Your participation in this study is entirely voluntary. Please read the information below and ask questions about anything you do not understand, before deciding whether or not to participate.

#### 1. PURPOSE OF THE STUDY

This research endeavours to identify the perceived impact of spiritual consciousness on leadership performance.

#### 2. PROCEDURES

If you volunteer to participate in this study, you will be asked to do the following things:

- To complete an Occupational Personality Questionnaire (OPQ32r) and an Emotional Intelligence Questionnaire (EQ-I 2.0) if you have not previously completed these assessments.
- To attend a feedback session on your EQ-i and OPQ assessment results wherein we will discuss your current leadership style and performance in relation to these results if you have not received feedback on the results from these assessment batteries before.
- To attend to an individual interview, which will last approximately 2 hours, where we will discuss, in confidence, your view on spiritual leadership, spiritual consciousness and what constitutes leadership performance.
- To complete, together with the rest of the members of your work team, a 360-degree survey.
- To attend feedback on the results of the 360-degree survey.
- After completion of the study, you will receive a copy of the study and I will provide feedback pertaining to the results of the study.

### 3. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law.

Please note that I will be taking extensive notes in all the sessions and I will also make use of a digital voice recorder, to ensure that I capture everything that is necessary in terms of study data. I will be the only person who will have access to these recordings and the information will only be used for the purposes of this study. After the completion of the studies all audio recordings will be destroyed.

### 4. PARTICIPATION AND WITHDRAWAL

You can choose whether or not to participate in this study. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you do not want to answer.

I would appreciate your participation in this study. Please indicate, by signing the consent form that you are interested and willing to partake in this study.

Thank you in anticipation,



Tanja Nicholls

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**I understand the procedures described above. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.**

---

**Printed Name of Participant**

---

**Signature of Participant**

---

**Date signed**

**APPENDIX B****STRUCTURED INTERVIEW****Section A**      *Biographical details of the participants (personal variables)*

Gender	Male		Female	
Race	African		Coloured	
	Asian		Indian	
	White			
Age	20 – 29		30 – 39	
	40 – 49		50 – 59	
	60+			
Education	Degree equivalency		Degree	
	Honours Degree		Master's Degree	
	Doctorate Degree			
Industry	Banking		Capital projects and infrastructure	
	Chemicals		Energy, utilities and mining	
	Engineering and construction		Financial services	
	Hospitality and leisure		Oil and gas	
	Pharmaceuticals		Technology, media and telecommunications	
Years of work experience	5 – 10 years		11 – 15 years	
	16 – 20 years		21 – 25 years	
	25 years +			
Position tenure	less than 6 months		1 – 2 years	
	3 – 5 years		6 – 10 years	
Managerial level	Middle management		Senior management	
	Executive management			
Direct reports	1 – 3		4 – 6	
	7 - 9		10+	

Section B      *Introductory statement*

I am interested in the interface and impact of your spiritual beliefs, view of consciousness as well as leadership and your experience of success and performance in your career. In order to find out what you consider to be the qualities of an effective leader which resulted in your success, as well as how these are in harmony or conflict, I am asking you to tell me the story of how your career developed over time. Once you have shared your story I will ask questions to clarify or explore matters further as well as ask specific structured questions to ensure that all the topics are covered. Please start from where you feel you should start. I will not interrupt your process of telling your story. If at any stage you need some time to reflect, want me to turn off the digital recorder, or need a break, please let me know. When you are ready you can start.

Section C      *Structured Interview questions*

1. What would you consider to be the qualities of an effective leader?
2. How would you define performance and what is your view on your own performance as leader?
3. Which of the qualities you listed earlier do you incorporate in how you lead and manage others and what is the impact thereof on performance (your own performance and the performance of others)?
4. In your own words, how would you define spirituality?
5. In relation to your definition of spirituality, how would you define spiritual leadership?
6. Reflecting on the past and present as shared in your story, what role, if any, has spirituality and spiritual leadership played in your career?
7. What is your understanding of the term consciousness and how would you define it?
8. In relation to consciousness concepts such as awareness, attention, self-awareness, introspection, reflection and mindfulness, how is consciousness incorporated into your role as leader?
9. Given your view on leadership, performance, spirituality and consciousness, how would you define spiritual conscious leadership and what would the qualities of a spiritually conscious leader be?
10. What would be the benefits in applying spiritual conscious leadership in the workplace?
11. What would the impact be of spiritual consciousness on leadership performance?



## APPENDIX C

### 360 DEGREE SURVEY

The input from this 360 degree survey will assist the leader you are giving feedback to in gaining an understanding of how he/she is performing according to identified key leadership practices. It will also assist him/her to identify key areas of development and strengths to be leveraged. In addition, it will provide him/her with valuable input as to how he/she is perceived by key stakeholders and will enable him/her to identify areas where he/she could adapt his/her approach, focus and behaviour to be more effective and enhance his/her own performance and the performance of others.

Your feedback will be treated as confidential and will be incorporated into the overall feedback that the leader will receive from all the respondents.

This questionnaire should not take more than 15 minutes to complete. Please read the statements and select your answer using the rating scale below:

1 = Strongly Disagree

2 = Disagree

3 = Neutral

4 = Agree

5 = Strongly Agree

Many thanks for your input.

Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Provides employees with clear objectives that gives meaning and direction to their work					
Lives the organisation's culture, values, and ethical standards					
Is able to meet short-term demands without losing sight of the long-term objectives					
Aligns personal values with actions and decisions					

Encourages hope and faith					
Has high standards for moral and ethical conduct					
Defines strategies and action plans aimed at creating a competitive advantage					
Sets and communicates clear goals and objectives					
Aligns goals and objectives with the organisation's or business unit's strategy and objectives					
Establishes high standards of performance (ambitious but realistic)					
Involves employees in the goal-setting process so goals and objectives are understood and shared					
Holds individuals and teams accountable for achieving goals and objectives					
Inspires others by setting and communicating a shared vision of the future					
Translates and communicates the strategic objectives in a way that helps guide individual action					
Engages others in ways that ensure buy-in and commitment					
Instils loyalty and trust					
Is a role model					
Walks the talk					
Any comments or concerns?					
Proposes and implements solutions to enhance efficiency and effectiveness of people and business processes					
Encourages others to share ideas for improvement					
Has an optimistic outlook on life and serves as a model in promoting change					
Generates innovative ideas and solutions to problems					
Challenges non-productive practices or the way that things					

have always been done in favour of best practice methods					
Resilient and adaptable when faced with adversity					
Recognises the need to create positive customer and stakeholder experiences					
Establishes and maintains mutually satisfying relationships					
Ensures deep understanding of stakeholder needs before committing to action or providing solutions					
Demonstrates receptive and non-judgemental listening					
Serves the needs of others before his/her own					
Actively seeks feedback from others to improve future engagement and service delivery					
Views mistakes, failures or setbacks as an opportunity for learning and improvement					
Openly accepts criticism without being defensive					
Knows his or her own strengths and limitations and makes an active effort to continuously improve					
Creates a working environment in which learning and development is an important objective					
Helps others to understand their own strengths and development needs					
Builds others up through encouragement					
Any comments or concerns?					
Demonstrates trust and respect towards others					
Models forgiveness, acceptance and reconciliation					
Creates an environment where people can be their authentic selves					
Demonstrates humility, kindness and compassion towards others					
Is sensitive and responsive to diversity issues when dealing with others					

Creates an environment where everyone feels that their efforts can make a difference					
Builds effective teams that get the job done					
Encourages and fosters effective teamwork and collaboration					
Involves others in shaping the plans and decisions that affect them and sees that decisions are made at the appropriate level					
Shares information so that everyone can perform effectively					
Values, acknowledges and celebrates the contributions of others					
Creates and supports opportunities or initiatives aimed at developing organisational capacity					
Leads with authenticity and holds self accountable					
Does something because it is the right thing to do even when it is not popular					
Understands that his or her actions and decisions affect a wide variety of stakeholders					
Considers the greater good in reaching decisions and taking action					
Demonstrates an obligation to act for the benefit of a larger community or society at large					
Gives back to others or pays it forward					
Any comments or concerns?					
Has a strong ethical code, principles and values that guides decisions and actions					
Focuses on the long-term implication of decisions rather than quick-fix solutions					
Demonstrates integrity, trustworthiness and transparency at all times					
Has earned the confidence and trust of others					
Exercises self-control in deciding and taking action					

Consults with others when making important decisions					
Aims to reach agreement and consensus, even on difficult issues					
Works to find alternatives that will benefit all when confronted with a disagreement					
Demonstrates respect towards the human dignity of the other person he or she is engaging with					
Promotes constructive discussions among people with conflicting ideas to reach agreement					
Is willing to compromise if and when necessary in order to reach agreement					
Reconciles differences by seeking to clarify and understand other people's points of view					
Builds and leverages relationships with key people or informal networks to get things done					
Works hard to foster the alignment of goals across different functional areas					
Establishes mechanisms that facilitate effective cross-functional communication					
Makes certain that things do not "fall between the cracks"					
Effectively allocates resources in line with priorities and business needs					
Demonstrates perseverance and endurance when dealing with challenges					
Any comments or concerns?					

## APPENDIX D

### DEPARTMENT OF INDUSTRIAL AND ORGANISATIONAL PSYCHOLOGY

Date

Dear Tanja Nicholls  
Student no: 53747895

#### RE: APPLICATION FOR RESEARCH ETHICAL CLEARANCE

This serves to confirm that your application for ethical clearance regarding your research project, "***The impact of spiritual consciousness on leadership performance***" has been approved at Departmental level as per university guidelines and requirements.

Your documents will be forward to the College of Economic Management Science: Research Ethics Committee for record keeping purposes.

For more information you can contact Dr Ophillia Ledimo at 012 429 8219 or email at [manetom@unisa.ac.za](mailto:manetom@unisa.ac.za)

We wish you well with your research project.

Kind regards,



Dr O M Ledimo  
(On behalf of the IOP Department Ethics Committee)



APPENDIX E

OPQ32 STENS SCORES FOR PARTICIPANTS

Domain	Area	Trait	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Relationship with people	Influence	Persuasive	5	7	5	5	5	5	4	4	1	7
		Controlling	8	7	7	6	5	7	2	5	3	8
		Outspoken	3	9	3	5	3	6	2	7	1	9
		Independent minded	6	3	1	7	6	7	4	6	3	7
	Sociability	Outgoing	10	6	3	5	8	4	6	6	5	6
		Affiliative	7	4	5	4	5	3	6	4	5	5
		Socially confident	8	6	5	3	5	4	4	6	3	5
	Empathy	Modest	6	2	6	5	5	8	7	6	8	7
		Democratic	8	3	7	7	5	6	7	6	7	5
		Caring	10	8	3	3	6	6	7	7	6	7
Thinking style	Analysis	Data rational	4	8	7	7	6	3	7	7	5	5
		Evaluative	5	7	7	10	6	4	4	7	2	8
		Behavioural	10	6	4	6	4	7	9	4	4	9

Feelings and emotions	Creativity and change	Conventional	4	7	8	4	5	4	1	4	10	6
		Conceptual	8	5	5	10	6	4	8	4	1	5
		Innovative	6	3	4	6	7	6	8	6	2	6
		Variety seeking	8	3	3	5	6	7	7	6	6	7
		Adaptable	4	4	4	5	5	5	9	4	5	4
	Structure	Forward thinking	10	6	8	7	5	6	5	7	4	7
		Detail conscious	5	8	8	7	6	2	3	5	7	4
		Conscientious	5	5	7	5	6	5	1	8	5	5
		Rule following	4	6	8	4	6	4	5	6	7	5
	Emotions	Relaxed	4	6	3	3	6	1	3	6	4	6
		Worrying	6	2	6	10	9	8	8	3	9	6
		Tough-minded	7	4	9	2	3	5	5	6	3	6
		Optimistic	7	6	5	3	6	6	7	7	5	4
		Trusting	4	8	4	4	5	10	5	6	10	5
		Emotionally controlled	1	4	8	6	5	3	9	4	7	4
	Dynamism	Vigorous	6	5	6	5	3	4	1	4	7	6
		Competitive	3	6	5	6	5	6	1	6	1	6
		Achieving	9	5	7	7	6	5	2	9	1	7
		Decisive	1	9	6	5	5	7	2	6	4	8



**APPENDIX F**

**EQ-I SCORES FOR PARTICIPANTS**

<b>Composite</b>	<b>Competence</b>	<b>P1</b>	<b>P2</b>	<b>P3</b>	<b>P4</b>	<b>P5</b>	<b>P6</b>	<b>P7</b>	<b>P8</b>	<b>P9</b>	<b>P10</b>
Total EI		76	125	109	106	117	104	85	121	88	109
Self-Perception	Self-Regard	60	116	111	101	112	89	86	123	63	114
	Self-Actualisation	110	117	105	111	109	113	105	117	80	99
	Emotional Self-Awareness	100	112	100	105	122	100	93	116	97	114
Self-Expression	Emotional Expression	88	116	95	105	110	88	81	113	86	115
	Assertiveness	71	118	105	104	102	95	98	107	91	117
	Independence	72	120	100	108	112	103	92	119	99	101
Interpersonal	Interpersonal Relationships	112	115	115	99	117	110	95	102	95	105
	Empathy	101	123	95	109	121	112	101	112	98	105
	Social Responsibility	106	121	102	116	124	119	119	119	102	104
Decision Making	Problem Solving	70	116	99	114	103	89	83	112	98	111
	Reality Testing	84	120	115	104	120	107	88	111	80	114
	Impulse Control	55	115	91	106	110	97	97	118	112	89

Composite	Competence	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Stress Management	Flexibility	81	115	121	95	94	106	87	122	90	104
	Stress Tolerance	73	126	105	98	101	116	67	113	98	95
	Optimism	101	123	99	94	101	113	94	113	91	108

|

## APPENDIX G

### EXAMPLE OF A TRANSCRIBED INTERVIEW (PARTICIPANT 3)

Participants' story	Sub-theme
One of the things I have had to manage in my career is my speed at which I see things and ability to process things and get to the point very quickly. Now that is experience. And that's why for me the types of jobs I take on or the companies I worked have to be big and provide me with a certain level of complexity. And looking at some of the companies I have worked in were too small for me because that mind-set of those companies were too small for me. You know what I am saying. So if I was alongside a Steve Jobs or a Bill Gates or someone at that level where you can have that kind of conversation, and they are much more mature, I think the reality for me was that the company I most recently worked at was good for me in that sense and therefore a good choice. Looking at that, the job profile for this last role, it was hugely complex and almost impossible and I saw myself fitting into this profile perfectly. It was right up my alley. I saw the turnaround opportunity. Now remember there are different types of turnarounds where you were losing a fortune of money and you are trying to get to a place of just breaking even or performing at the right level or trying to get to a higher level or you want to move from big loss to big profit. So I saw a nice solid platform, an operating business and within it you can do the turn-around. So a good to great kind of thing. I definitely felt that I got the job that was quite unique. And for me you don't do things in life unless you have a real sense of purpose and commitment.	Ambitious Decisive & quick thinking Open to learning Enjoys challenges  Self-awareness Knows own strengths and limitations Looks for opportunities for improvement Considers the longer-term and bigger picture Action and future orientated  Considers efficiency and effectiveness Optimistic Purpose and meaning
In 2014 I was somewhat in a survival mode and also not quite sure what the hell was going on and I was experiencing mixed emotions given the fact that I was potentially going through a divorce at the same time I was trying to find myself a new role, where previously I was in a huge consulting role with a leading legal firm, and now being	Discusses own strengths and weaknesses

headhunted and having started in the role which you were part of recruiting me for. I was looking to find something that could anchor and that could offer me that long still stability but still complex and challenging enough. So I was looking for something in my mind that wasn't just a job but something that would tick the boxes and give me a career.	Ambitious but realistic Considers the longer-term and bigger picture
On the one hand I started in this role that I believed was perfect for me and right off the bat things were not what I expected given the management style and expectations of the CEO that was not aligned to the job specs I took on. This thing started failing from day one literally, it was almost like he said now that I've got you I will control you, bully you and mould you to do what I want you to do and on the other hand I knew my marriage gave me trouble and in the end marriage counselling was just a waste of time, it was just a game on her part. So what happened was I was able to separate and compartmentalise my life and say that's my private life and that I will deal with there and this is my business life. So actually I saw that challenge and I think it was very helpful in my divorce process that I was actually in a new job in such a massive challenge even the challenge with a particular person and all the crap I was having to face at that time, for me it was feeding me, not in a sick way because I am a problem solver. For me when things are simple and easy it is boring so for me that experience was a positive challenge. I had a negative challenge of trying to sort out and trying to figure out what was my life going to look like and this was a road I had no experience on. I fixed many businesses but now I am going through a divorce. Can you see the contrast? From an emotional point of view I don't think I galvanised my thoughts around these emotions that were still floating around there. They were getting clear but I could not quite connect the dots. If I then go from 2014 to 2017 when I got approached for the role at another company, what has happened the divorce process was going along and my legal team was not allowing me to get bullied in the process by her. I started feeling again that I had real purpose and my mind wasn't running around anymore then when I was approached by this global company I finally felt again like I am back. However in my final interview the CEO turned around and told me I am far too powerful for the role and would I consider a global role	Seeks alignment between goals and objectives  Self-control Considers the greater good  Introspection and reflection  Resilient and adaptable

<p>rather? I was happy to go ahead with the headhunt because this was a global company and there are opportunities in that. So even though I did not get that role what it told me is that I am viewed to be capable of playing at that level. I would have moved a step back if I did take the initial role but I would have been open to the opportunity the career path would have offered me. So that was quite a nice confidence boost. In this time I was also nominated for CFO for the year in 2016, and some categories and the following year as well and won which again was a big boost for me. What this meant for me is that people externally are looking at me and the things I am doing and the things I am doing are the right things. I was feeling a lot more comfortable with myself even though the divorce was proceeding. During this time a manager from one of the operations in the group was appointed as CEO. What I subconsciously did at that time was again to compartmentalise my life and told myself I do not have to rely on him as he does not have the experience and I could see from the start he operated two to three levels lower than he supposed to be functioning in. He defaulted back to the position he felt most comfortable in. There was strain in our relationship because he also did not understand what I as the FD does. We moved into different directions. The more I was succeeding the more I was scaling up and the more he was battling the more he was scaling down. This gap – and the board member did not understand the strain this is causing on the business. The deep truth here is the massive distrust that was created during this time. So that's why for me, if you consider what eroded my marriage, it was the massive distrust that existed there. I started an emotional divorce with my career that ended with me exiting this organisation and entering a deal to get out with immediate effect. The interesting thing for me in many respects was that I was for quite some time in a danger zone, a war and you kind of know how much water you have left, how many bullets you have left etc. and you can see the rescue point and you have got to get there and you need to remain focus because you have to get there and you cannot let anything trip you up. It is a battle of endurance. I could have gotten very upset about it but I never allowed it to affect my judgement. So I kept my judgement clear and focussed and went into the endurance self-</p>	<p>Sees opportunities Knows own strengths and limitations Seeks opportunities for improvement Hope</p>
	<p>Trust and respect Principle driven Personal values guides his decisions</p>
	<p>Perseverance and endurance</p>
	<p>Self-control Rational and objective Thinks about consequences</p>

defence mode – like being a navy seal and you must rely on myself. I trusted my instinct, I believed in myself, I dug deep and had the endurance, and I toughed it out and to me I won. Like in my divorce I toughed it out without being a bastard. I played things fair and I kept my integrity in the process. So for me if I look at the way my career took shape and my effectiveness over the past 20 years, it's because I can draw at a global basis.	Confidence Self-awareness Perseverance Self-control Treating others with dignity and respect Integrity and authenticity
What would you consider to be the qualities of an effective leader?  An effective leader pulls people up when things go wrong. They bring about balance and are consistent in their behaviour. They know where they stand with you and vice versa. Effective leaders are truthful and honest and can be seen as the glue that keeps things together. They have a high level of credibility, are genuine, decisive, accountable. Effective leaders believe “you have got to be real” They embrace both good and bad.	Encouraging Authentic Integrity Trustworthy Transparency Trust and respect Role models Accountability
How would you define performance and what is your view on your own performance as leader?  Performance is consistency, staying the course over a period of time. It is the general trajectory and progressive improvement. You can see it as layered. I myself followed a top to bottom, bottom to top approach and really invested in the lower levels. I believe in delegating and managing the bigger view because I need to have a whole systems view. My success was because I am more strategic and can also blend the operational and strategic view when necessary. To me effectiveness is focussed on aligning people and my performance is attributed to how my team performs. I hold a critical view of the various layers and were able to build a solid foundation systematically. How you build the layers will get you performance through others.	Perseverance Commitment and dedication Continuous improvement Considers the bigger picture and longer term Empowering Alignment Builds effective teams Leverages others
Which of the qualities you listed earlier do you incorporate in how you lead and manage others and what is the impact thereof on performance (your own performance and the performance of others)?  All of them. Especially creating trust in people and commanding respect in a healthy way. I walk the talk and set	

clear and realistic standards. I uphold these but also measure myself against them.

Trust and respect  
Walk the talk  
Sets objectives  
Provides direction  
High standards

---

In your own words, how would you define spirituality?

This can be a good or a bad thing – people use it to hide behind it. Spirituality, spiritualism, radicalism and hierocracy are often confused. ‘Spirit’ can become cult like. I reap my own rewards – for me it is about self-belief and about honesty. It is ethics and you cannot hide behind ethics. It is also about your level of self-awareness

Principle driven  
Confidence  
Honesty  
Ethical and moral conduct  
Self-awareness

---

In relation to your definition of spirituality, how would you define spiritual leadership?

I think in business it relates to ethics and honesty which is very important. It is demonstrating consistent values. It is about having and demonstrating core values and core beliefs in a consistent and honest way.

Ethical and moral conduct  
Honesty  
Personal values that guides decisions and actions

---

Reflecting on the past and present as shared in your story, what role, if any, has spirituality and spiritual leadership played in your career?

I remained true to my values. It starts with my core and with myself. The ability to have honest conversations with myself.

Personal values guides decisions and actions  
Self-awareness  
Introspection and reflection  
Honesty  
Integrity

---

What is your understanding of the term consciousness and how would you define it?

It is self-awareness and being open to other people’s perspectives even if it is not something I want to hear. To be in and have an honest relationship with yourself. To use a sounding board and being comfortable holding up a mirror from time to time. To consciously change yourself due to the awareness of yourself and the need to do so.

Self-awareness  
Open to sharing of ideas  
Constructive conversations  
Open to feedback  
Integrity and authenticity

	Open to improvement Open to learning
In relation to consciousness concepts such as awareness, attention, self-awareness, introspection, reflection and mindfulness, how is consciousness incorporated into your role as leader?	Principle driven Personal values Self-awareness
Trying to instil the right values. So it is about being real and taking stock of where you are, who you are and the impact you have on others. You can't take people on a journey if you don't have that credibility. You can't create scepticism. I was able to create a bulk of support for and with others, changing people's minds and helping people to believe in themselves. For me it is about creating momentum and becoming and being very comfortable with your own ability to lead. It is a conscious effort it is not masking it, it is being real with yourself and others.	Thinks about consequences Confidence Perseverance Honesty Integrity Empowering
Given your view on leadership, performance, spirituality and consciousness, how would you define spiritual conscious leadership and what would the qualities of a spiritually conscious leader be?	Valuing others Honesty and integrity Personal values
To me it is about honourability, having and living your core values and honouring others. It is about recognising the contribution of other people and considering your true intentions when you are engaging with people because people pick up on your intentions.	Dignity of others are important Recognise and reward Empowering
What would be the benefits in applying spiritual conscious leadership in the workplace?	
Even when the leader steps away or leave all together, people are able to continue to perform. This is an endorsement of your own leadership given the mutual respect that existed. Leadership and behaviour is not so intangible.	Empowering Respect
What would the impact be of spiritual consciousness on leadership performance?	Authenticity Humble Understand own areas of strengths and limitations Empowering
Genuine and solid as you respect and look up to this type of leader or this person. They are humble and deeply competent and understand their own level of competence. A supportive and empowering leadership culture would be introduced where people will be clear on both the why and the how and therefore a sense of ownership will be	



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created overall. People will not run away from problems as you cannot delegate your own responsibility and accountability.

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Supportive  
Goals and objectives  
Communicates  
expectations  
Provides direction  
Ownership  
Accountability

---

## APPENDIX H

## SUB-THEMES FROM STORIES

Sub-themes	Sub-themes	Sub-themes	Sub-themes
A good listener	Creates capacity	Hope and faith	Satisfying relationships
Accepts criticism	Democratic	Humble and kind	Seeks a compromise
Accountability (self and others)	Demonstrates trust and respect	In service of others	Seeks alignment
Action and future orientated	Develops others	Inclusiveness	Seeks opportunities for improvement
Ambitious but realistic	Dignity of the other person is important	Inspiration and common purpose	Sets objectives and provides direction
Authenticity	Discusses strengths and weaknesses	Integrity, trustworthiness and transparency	Shares information
Builds effective teams	Does the right thing	Knows own strengths and limitations	Socially responsible
Buy-in and commitment	Efficiency and effectiveness	Leads authentically	Thinks about consequences
Challenges non-productive practices	Encourages collaboration	Leverages relationships	Trust and respect
Challenges the status quo	Encouraging	Loyalty	Values others
Communicates expectations	Establishes functional communication	Optimistic outlook on life	Wants feedback
Communication	Establishes understanding before acting	Perseverance and endurance	
Considers own actions	Ethical and moral conduct	Values guides actions and decisions	
Considers the greater good	Exercises self-control	Principle driven	
Considers the longer-term	Gives back to others	Recognition & reward	
Constructive conversations	Hardworking	Resilient and adaptable	
Consultative	High standards	Resourcing	

## APPENDIX I SUB-THEMES FROM SEMI-STRUCTURED INTERVIEW QUESTIONS

Sub-themes	Sub-themes	Sub-themes	Sub-themes
A good listener	Consultative	Hardworking	Resilient and adaptable
Accepts criticism	Creates capacity	High standards	Resourcing
Accountability (self and others)	Customer and stakeholders are important	Hope and faith	Role model
Action and future orientated	Democratic	Humble and kind	Satisfying relationships
Ambitious but realistic	Demonstrates trust and respect	In service of others	Seeks a compromise
Attentive to detail	Develops others	Inclusiveness	Seeks alignment
Authenticity	Dignity of the other person is important	Inspiration and common purpose	Seeks alternatives
Builds effective teams	Discusses strengths and weaknesses	Integrity, trustworthiness and transparency	Seeks opportunities for improvement
Buy-in and commitment	Does the right thing	Knows own strengths and limitations	Sets objectives and provides direction
Challenges non-productive practices	Efficiency and effectiveness	Leads authentically	Shared understanding and decision making
Challenges the status quo	Encourages collaboration	Leverages relationships	Shares information
Communicates expectations	Encouraging	Loyalty	Sharing of ideas
Communication	Establishes functional communication	Manages conflict	Socially responsible
Consensus is important	Establishes understanding before acting	Optimistic outlook on life	Thinks about consequences
Considers own actions	Ethical and moral conduct	Perseverance and endurance	Trust and respect
Considers the greater good	Exercises self-control	Values guides actions and decisions	Values others
Considers the longer-term	Forgive and acceptance	Principle driven	Walks the talk
Constructive conversations	Gives back to others	Recognition & reward	Wants feedback

## APPENDIX J THEMES AND SUB-THEMES (COMBINED)

Theme	Subthemes
Change Leadership	Challenges non-productive practices Challenges the status quo Efficiency and effectiveness Optimistic outlook on life Resilient and adaptable Sharing of ideas
Coordinating Resources and Delivering Results	Attentive to detail Establishes functional communication Hardworking Leverages relationships Perseverance and endurance Resourcing
Creating Commitment	Buy-in and commitment Communication Inspiration and common purpose Loyalty Role model Walks the talk
Customer and Stakeholder Orientation	A good listener Customer and stakeholders are important Establishes understanding before acting In service of others Satisfying relationships Wants feedback
Deciding and Taking Action	Consultative Exercises self-control Integrity, trustworthiness and transparency Principle driven Thinks about consequences Trust and respect
Defining Direction and Intent	Considers the longer-term and bigger picture Ethical and moral conduct High standards Hope and faith Personal values guides actions and decisions Sets objectives and provides direction
Learning Orientation	Accepts criticism Develops others Discusses strengths and weaknesses Encouraging Knows own strengths and limitations Seeks opportunities for improvement

People Orientation	Authenticity Demonstrates trust and respect Forgive and acceptance Humble and kind Inclusiveness Recognition & reward
Reaching Agreement	Consensus is important Constructive conversations Dignity of the other person is important Manages conflict Seeks a compromise Seeks alternatives
Setting Goals and Objectives	Accountability (self and others) Action and future orientated Ambitious but realistic Communicates expectations Seeks alignment Shared understanding and decision making
Social Responsibility	Considers own actions Considers the greater good Does the right thing Gives back to others Leads authentically Socially responsible
Team Orientation	Builds effective teams Creates capacity Democratic Encourages collaboration Shares information Values others

**APPENDIX K**
**360 DEGREE SURVEY RESULTS (PARTICIPANT 1, 2 AND 3)**

Cluster	Theme	Sub-themes	P1 (self)	P1 (others)	P1 Deviation	P2 (self)	P2 (others)	P2 Deviation	P3 (self)	P3 (others)	P3 Deviation
Creating purpose and meaning	Defining Direction and Intent	Sets objectives and provides direction	5	4,4	-0,6	5	4,67	-0,33	5	5	0
		High standards	5	4,8	-0,2	5	4,33	-0,67	5	5	0
		Considers the longer-term and bigger picture	4	4,4	0,4	5	4,33	-0,67	5	4,75	-0,25
		Personal values guides actions and decisions	5	4,6	-0,4	4	4,33	0,33	5	5	0
		Hope and faith	5	4,4	-0,6	5	4,33	-0,67	4	5	1
		Ethical and moral conduct	5	4,8	-0,2	5	5	0	5	5	0
	Setting Goals and Objectives	Action and future orientated	4	4,6	0,6	5	4,33	-0,67	4	4,75	0,75
		Communicates expectations	5	4,2	-0,8	5	4,67	-0,33	5	4,75	-0,25
		Seeks alignment	5	4,2	-0,8	5	4,67	-0,33	5	4,75	-0,25
		Ambitious but realistic	5	4,6	-0,4	5	4,67	-0,33	5	5	0
		Shared understanding and decision making	4	4	0	5	4,33	-0,67	5	4,75	-0,25
		Accountability (self and others)	5	4,2	-0,8	5	4,67	-0,33	5	4,75	-0,25
	Creating Commitment	Inspiration and common purpose	4	4,2	0,2	5	4,33	-0,67	4	5	1
		Communication	3	4,2	1,2	4	4,67	0,67	4	4,75	0,75
		Buy-in and commitment	3	4,4	1,4	5	4,33	-0,67	4	4,75	0,75
		Loyalty	4	4,8	0,8	5	4,33	-0,67	5	4,75	-0,25
		Role model	4	4,8	0,8	5	4,67	-0,33	5	5	0
		Walks the talk	4	4,4	0,4	5	4,67	-0,33	5	5	0
Delivering results	Deciding and Taking Action	Principle driven	5	4,6	-0,4	5	4,67	-0,33	5	5	0
		Thinks about consequences	5	4,4	-0,6	5	4,33	-0,67	5	4,5	-0,5
		Integrity, trustworthiness and transparency	5	4,6	-0,4	5	4,67	-0,33	5	5	0
		Trust and respect	3	4,4	1,4	5	4,33	-0,67	5	4,75	-0,25
		Exercises self-control	3	4,4	1,4	4	3,67	-0,33	5	4,75	-0,25
		consultative	5	4,2	-0,8	4	4,67	0,67	5	4,25	-0,75
	Reaching Agreement	Consensus is important	5	4,4	-0,6	4	4,33	0,33	4	4,5	0,5
		Manages conflict	5	4,6	-0,4	4	4,33	0,33	4	4,75	0,75
		Dignity of the other person is important	5	4,8	-0,2	5	4,67	-0,33	4	4,75	0,75

Leading and managing change	Engaging and relating	Coordinating Resources and Delivering Results	Constructive conversations	5	4,4	-0,6	5	4	-1	4	4,75	0,75
			Seeks a compromise	5	4,2	-0,8	4	4,33	0,33	4	4,5	0,5
			Seeks alternatives	5	4,2	-0,8	4	4	0	4	4,25	0,25
			Leverages relationships	5	4,6	-0,4	4	5	1	4	5	1
			Hardworking	5	4,6	-0,4	5	4,33	-0,67	4	4,75	0,75
			Establishes functional communication	4	4,4	0,4	4	4,33	0,33	4	4,75	0,75
			Attentive to detail	4	4,2	0,2	5	4,67	-0,33	5	4,75	-0,25
			Resourcing	5	4,4	-0,6	5	4,67	-0,33	5	4,5	-0,5
			Perseverance and endurance	5	4,8	-0,2	5	4,33	-0,67	5	4,75	-0,25
	Engaging and relating	People Orientation	Demonstrates trust and respect	5	4,8	-0,2	5	4,67	-0,33	4	5	1
			Forgive and acceptance	5	4,6	-0,4	5	4,33	-0,67	4	4,5	0,5
			Authenticity	5	4,6	-0,4	5	4	-1	4	4,75	0,75
			Humble and kind	4	4,8	0,8	5	4,33	-0,67	4	5	1
			Inclusiveness	4	4,8	0,8	5	4,67	-0,33	4	4,5	0,5
			Recognition & reward	5	4,2	-0,8	5	4,67	-0,33	4	4,75	0,75
		Team Orientation	Builds effective teams	4	4,2	0,2	5	4,67	-0,33	5	5	0
			Encourages collaboration	5	4,2	-0,8	5	4,33	-0,67	5	5	0
			Democratic	5	4,6	-0,4	5	4,67	-0,33	5	4,75	-0,25
			Shares information	5	4	-1	5	4,67	-0,33	4	4,5	0,5
			Values others	5	4,4	-0,6	5	4,67	-0,33	4	4,75	0,75
			Creates capacity	5	4,2	-0,8	5	4,33	-0,67	4	4,75	0,75
	Engaging and relating	Social Responsibility	Leads authentically	5	4,6	-0,4	5	4,67	-0,33	4	5	1
			Does the right thing	4	4,8	0,8	5	4,33	-0,67	4	4,75	0,75
			Considers own actions	5	4,8	-0,2	5	4,67	-0,33	4	4,75	0,75
			Considers the greater good	5	4,6	-0,4	5	4,33	-0,67	5	4,5	-0,5
			Socially responsible	5	4,6	-0,4	5	4,67	-0,33	4	4,5	0,5
			Gives back to others	5	4	-1	5	4,67	-0,33	4	4,5	0,5
Leading and managing change	Change Leadership	Change Leadership	Efficiency and effectiveness	4	4,4	0,4	5	4,33	-0,67	4	4,75	0,75
			Sharing of ideas	4	4,8	0,8	5	4,33	-0,67	5	4,5	-0,5
			Optimistic outlook on life	5	4,4	-0,6	5	4,67	-0,33	4	4,75	0,75
			Challenges the status quo	4	4	0	4	4,33	0,33	4	4,75	0,75

Customer and Stakeholder Orientation	Challenges non-productive practices	5	4	-1	4	4,67	0,67	4	4,75	0,75
	Resilient and adaptable	5	4,2	-0,8	5	4,67	-0,33	5	5	0
	Customer and stakeholders are important	5	4,6	-0,4	5	4,67	-0,33	4	4,75	0,75
	Satisfying relationships	5	4,4	-0,6	5	4,33	-0,67	4	4,75	0,75
	Establishes understanding before acting	3	4,2	1,2	5	4,33	-0,67	4	4,75	0,75
	A good listener	3	4,6	1,6	4	4	0	4	4,5	0,5
	In service of others	5	4	-1	5	4,33	-0,67	4	4,25	0,25
	Wants feedback	5	4,6	-0,4	4	4,33	0,33	4	4,25	0,25
Learning Orientation	Seeks opportunities for improvement	5	4,4	-0,6	5	4,67	-0,33	5	4,75	-0,25
	Accepts criticism	4	4	0	4	4	0	4	4,5	0,5
	Knows own strengths and limitations	5	4,8	-0,2	5	4,33	-0,67	4	4,5	0,5
	Develops others	5	4,8	-0,2	5	4,67	-0,33	4	4,75	0,75
	Discusses strengths and weaknesses	5	4,4	-0,6	5	4,33	-0,67	4	4,5	0,5
	Encouraging	5	4,2	-0,8	5	4,67	-0,33	4	4,75	0,75



**APPENDIX L**
**360 DEGREE SURVEY RESULTS (PARTICIPANT 4, 5 AND 6)**

Cluster	Theme	Sub-themes	P4 (self)	P4 (others)	P4 Deviation	P5 (self)	P5 (others)	P5 Deviation	P6 (self)	P6 (others)	P6 Deviation
Creating purpose and meaning	Defining Direction and Intent	Sets objectives and provides direction	5	3	-2	4	4	0	4	4,6	0,6
		High standards	5	4	-1	5	4,5	-0,5	4	4,8	0,8
		Considers the longer-term and bigger picture	4	3,75	-0,25	5	5	0	4	4	0
		Personal values guides actions and decisions	5	4	-1	5	4,5	-0,5	4	4,4	0,4
		Hope and faith	4	4,75	0,75	4	4,75	0,75	4	4,6	0,6
		Ethical and moral conduct	5	4	-1	5	4,75	-0,25	4	5	1
	Setting Goals and Objectives	Action and future orientated	4	2,75	-1,25	5	4,25	-0,75	4	4,2	0,2
		Communicates expectations	4	3	-1	4	4,25	0,25	4	4,2	0,2
		Seeks alignment	4	3	-1	4	4,5	0,5	4	4,4	0,4
		Ambitious but realistic	4	3,75	-0,25	4	5	1	4	4,6	0,6
		Shared understanding and decision making	4	3,25	-0,75	4	4,5	0,5	4	4,4	0,4
		Accountability (self and others)	4	3,50	-0,5	4	4	0	4	4,2	0,2
	Creating Commitment	Inspiration and common purpose	4	4	0	5	4,25	-0,75	4	4,2	0,2
		Communication	4	3,50	-0,5	4	4,5	0,5	4	4,2	0,2
		Buy-in and commitment	4	4	0	5	4,75	-0,25	4	4	0
		Loyalty	3	4,25	1,25	4	4,5	0,5	4	4,6	0,6
		Role model	3	4	1	4	4,5	0,5	4	4,8	0,8
		Walks the talk	5	3,25	-1,75	4	4,75	0,75	4	4,6	0,6
Delivering results	Deciding and Taking Action	Principle driven	5	4	-1	4	4,75	0,75	4	4,75	0,75
		Thinks about consequences	5	4	-1	4	4,5	0,5	4	4,5	0,5
		Integrity, trustworthiness and transparency	5	4,25	-0,75	4	4,75	0,75	4	4,75	0,75
		Trust and respect	4	3,75	-0,25	3	4,75	1,75	4	4,5	0,5
		Exercises self-control	4	3,75	-0,25	4	4,5	0,5	4	4,25	0,25
		consultative	4	4	0	4	4,25	0,25	4	4,25	0,25
	Reaching Agreement	Consensus is important	3	4	1	4	4	0	4	4	0
		Manages conflict	2	4	2	3	4,5	1,5	4	4	0
		Dignity of the other person is important	5	4,75	-0,25	5	4,75	-0,25	4	4,5	0,5

Leading and managing change	Engaging and relating	Coordinating Resources and Delivering Results	Constructive conversations	4	4,5	0,5	4	4,5	0,5	4	4	0
			Seeks a compromise	4	4,75	0,75	4	4,25	0,25	4	3,75	-0,25
			Seeks alternatives	4	4,75	0,75	5	4,5	-0,5	4	4,5	0,5
			Leverages relationships	4	4,5	0,5	5	4,5	-0,5	4	4,25	0,25
			Hardworking	4	4	0	5	4,25	-0,75	4	4,5	0,5
			Establishes functional communication	4	3,75	-0,25	5	4,25	-0,75	4	4,5	0,5
			Attentive to detail	4	3,5	-0,5	4	4,25	0,25	4	4	0
			Resourcing	4	3,75	-0,25	4	4,25	0,25	4	4,25	0,25
			Perseverance and endurance	3	4	1	5	4,5	-0,5	4	4,5	0,5
	Engaging and relating	People Orientation	Demonstrates trust and respect	5	4	-1	4	4,75	0,75	4	4,5	0,5
			Forgive and acceptance	5	4,25	-0,75	4	4,5	0,5	4	4	0
			Authenticity	4	4,25	0,25	4	4,25	0,25	4	4,5	0,5
			Humble and kind	3	4,5	1,5	4	4,75	0,75	4	4,75	0,75
			Inclusiveness	4	4,5	0,5	4	4,75	0,75	4	4,25	0,25
			Recognition & reward	4	4,5	0,5	4	4,5	0,5	4	4	0
		Team Orientation	Builds effective teams	3	3,5	0,5	4	4,5	0,5	4	4	0
			Encourages collaboration	4	3,75	-0,25	5	4,25	-0,75	4	4,5	0,5
			Democratic	4	3,75	-0,25	3	4,5	1,5	4	4,5	0,5
			Shares information	4	4	0	4	4,75	0,75	4	4	0
			Values others	4	4,25	0,25	5	4,5	-0,5	4	4,25	0,25
			Creates capacity	4	4,25	0,25	5	5	0	4	4,5	0,5
		Social Responsibility	Leads authentically	5	4	-1	4	5	1	4	4,5	0,5
			Does the right thing	3	4	1	5	4,75	-0,25	4	4,5	0,5
			Considers own actions	5	4	-1	4	4,75	0,75	4	4	0
			Considers the greater good	3	4,25	1,25	4	5	1	4	4	0
			Socially responsible	3	4,5	1,5	4	4,75	0,75	4	4	0
			Gives back to others	4	4,25	0,25	4	5	1	4	4,25	0,25
	Leading and managing change	Change Leadership	Efficiency and effectiveness	3	3,25	0,25	4	4,5	0,5	4	4	0
			Sharing of ideas	3	4,5	1,5	5	4,5	-0,5	4	4,5	0,5
			Optimistic outlook on life	4	4,25	0,25	5	5	0	4	4,75	0,75
			Challenges the status quo	4	4	0	4	4,75	0,75	4	4	0

Customer and Stakeholder Orientation	Challenges non-productive practices	5	4,25	-0,75	4	4,5	0,5	4	4,25	0,25
	Resilient and adaptable	3	3,25	0,25	5	4,5	-0,5	4	4,5	0,5
	Customer and stakeholders are important	5	4,25	-0,75	5	5	0	4	4,5	0,5
	Satisfying relationships	5	3,25	-1,75	4	4,5	0,5	4	4,5	0,5
	Establishes understanding before acting	4	3,5	-0,5	5	4,5	-0,5	4	4	0
	A good listener	4	3,75	-0,25	4	4,75	0,75	4	4,25	0,25
	In service of others	3	3,75	0,75	4	4,75	0,75	4	4,75	0,75
	Wants feedback	3	3,75	0,75	4	4,25	0,25	4	4,5	0,5
Learning Orientation	Seeks opportunities for improvement	4	3,5	-0,5	4	4,5	0,5	4	4,5	0,5
	Accepts criticism	4	4	0	4	4,25	0,25	4	3,75	-0,25
	Knows own strengths and limitations	4	4	0	4	4,75	0,75	4	4,25	0,25
	Develops others	4	4,25	0,25	3	4,25	1,25	4	4	0
	Discusses strengths and weaknesses	4	4	0	3	4,5	1,5	4	4	0
	Encouraging	4	4,25	0,25	4	4,25	0,25	4	4,5	0,5

**APPENDIX M**
**360 DEGREE SURVEY RESULTS (PARTICIPANT 7, 8 AND 9)**

Cluster	Theme	Sub-themes	P7 (self)	P7 (others)	P7 Deviation	P8 (self)	P8 (others)	P8 Deviation	P9 (self)	P9 (others)	P9 Deviation
Creating purpose and meaning	Defining Direction and Intent	Sets objectives and provides direction	4	4	0	4	3,83	-0,17	4	4,5	0,5
		High standards	5	4,67	-0,33	5	4,33	-0,67	5	4,75	-0,25
		Considers the longer-term and bigger picture	4	3,83	-0,17	4	4	0	4	4,25	0,25
		Personal values guides actions and decisions	5	4,33	-0,67	5	4	-1	5	4,75	-0,25
		Hope and faith	5	4,5	-0,5	4	4	0	5	4,5	-0,5
		Ethical and moral conduct	4	4,67	0,67	4	4,5	0,5	5	5	0
	Setting Goals and Objectives	Action and future orientated	5	3,67	-1,33	4	3,83	-0,17	4	4,5	0,5
		Communicates expectations	4	3,67	-0,33	4	3,67	-0,33	4	4,25	0,25
		Seeks alignment	4	3,83	-0,17	4	3,83	-0,17	4	4,25	0,25
		Ambitious but realistic	5	4,33	-0,67	4	4,5	0,5	5	4,5	-0,5
		Shared understanding and decision making	5	4	-1	4	3,83	-0,17	4	4,25	0,25
		Accountability (self and others)	4	4	0	4	4	0	5	4,75	-0,25
	Creating Commitment	Inspiration and common purpose	4	4,17	0,17	4	3,83	-0,17	4	4,5	0,5
		Communication	4	4	0	4	3,5	-0,5	4	4,25	0,25
		Buy-in and commitment	4	4,17	0,17	4	3,5	-0,5	4	4,5	0,5
		Loyalty	4	4,33	0,33	4	3,83	-0,17	4	4,75	0,75
		Role model	3	4,67	1,67	4	4	0	4	4,75	0,75
		Walks the talk	3	4,17	1,17	4	4,17	0,17	4	5	1
Delivering results	Deciding and Taking Action	Principle driven	5	4,6	-0,4	4	4,33	0,33	5	5	0
		Thinks about consequences	5	4	-1	4	3,83	-0,17	4	4	0
		Integrity, trustworthiness and transparency	5	4,8	-0,2	4	4,17	0,17	5	5	0
		Trust and respect	3	4,4	1,4	4	4	0	4	4,75	0,75
		Exercises self-control	5	4,2	-0,8	4	4,17	0,17	4	4,25	0,25
		consultative	5	4,6	-0,4	5	3,67	-1,33	4	4,5	0,5
	Reaching Agreement	Consensus is important	5	4,4	-0,6	5	4	-1	3	4,25	1,25
		Manages conflict	5	4,2	-0,8	4	3,83	-0,17	4	4,75	0,75
		Dignity of the other person is important	5	4,6	-0,4	5	4,17	-0,83	5	5	0

Leading and managing change	Engaging and relating	Coordinating Resources and Delivering Results	Constructive conversations	5	4,8	-0,2	4	4	0	4	4,5	0,5
			Seeks a compromise	5	4,8	-0,2	4	3	-1	5	4,5	-0,5
			Seeks alternatives	5	4,4	-0,6	4	3,67	-0,33	4	4,75	0,75
			Leverages relationships	5	4,6	-0,4	4	4,17	0,17	4	4,5	0,5
			Hardworking	5	4,6	-0,4	4	4	0	4	4,75	0,75
			Establishes functional communication	5	4,2	-0,8	4	3,83	-0,17	4	4,5	0,5
			Attentive to detail	5	4,4	-0,6	4	3,5	-0,5	4	3,75	-0,25
			Resourcing	4	4	0	4	4	0	4	4,5	0,5
			Perseverance and endurance	4	4,2	0,2	4	4,17	0,17	5	4,75	-0,25
	People Orientation	Demonstrates trust and respect	5	4,8	-0,2	4	3,67	-0,33	5	4,75	-0,25	
		Forgive and acceptance	5	4,6	-0,4	4	3,83	-0,17	4	4,5	0,5	
		Authenticity	5	4,4	-0,6	5	4,33	-0,67	4	4,5	0,5	
		Humble and kind	5	4,8	-0,2	4	4,17	0,17	4	4,5	0,5	
		Inclusiveness	5	4,8	-0,2	5	4,5	-0,5	4	5	1	
		Recognition & reward	5	4,4	-0,6	4	4	0	4	4,5	0,5	
	Team Orientation	Builds effective teams	4	4	0	4	4	0	4	4,5	0,5	
		Encourages collaboration	4	4	0	4	3,83	-0,17	4	4,5	0,5	
		Democratic	5	4,2	-0,8	4	3,5	-0,5	4	4,5	0,5	
		Shares information	5	4,2	-0,8	5	3,83	-1,17	4	5	1	
		Values others	5	4,2	-0,8	5	3,67	-1,33	4	4,25	0,25	
		Creates capacity	5	4	-1	4	4	0	4	4,5	0,5	
	Social Responsibility	Leads authentically	5	4	-1	4	4	0	4	4,5	0,5	
		Does the right thing	5	3,6	-1,4	5	4,17	-0,83	5	4,5	-0,5	
		Considers own actions	5	4	-1	4	4,17	0,17	5	4,75	-0,25	
		Considers the greater good	5	4	-1	4	4	0	4	4,75	0,75	
		Socially responsible	5	4	-1	4	3,83	-0,17	4	4,75	0,75	
		Gives back to others	5	4,4	-0,6	5	4,17	-0,83	4	4,5	0,5	
Change Leadership	Efficiency and effectiveness	5	4,4	-0,6	4	3,5	-0,5	4	4,25	0,25		
	Sharing of ideas	5	4,8	-0,2	4	3,83	-0,17	4	4,5	0,5		
	Optimistic outlook on life	5	4,8	-0,2	5	4,33	-0,67	4	4,5	0,5		
	Challenges the status quo	4	4	0	4	3,67	-0,33	4	3,75	-0,25		

Customer and Stakeholder Orientation	Challenges non-productive practices	5	4,4	-0,6	4	4,17	0,17	4	4	0
	Resilient and adaptable	4	4,6	0,6	5	3,83	-1,17	5	4,25	-0,75
	Customer and stakeholders are important	5	4,2	-0,8	5	4,17	-0,83	5	4,75	-0,25
	Satisfying relationships	5	4,4	-0,6	4	4	0	5	5	0
	Establishes understanding before acting	5	3,6	-1,4	5	3,83	-1,17	5	4,75	-0,25
	A good listener	4	4,2	0,2	4	4	0	4	4	0
	In service of others	5	3,8	-1,2	4	3,33	-0,67	5	4,5	-0,5
	Wants feedback	5	4,6	-0,4	4	3	-1	3	4	1
Learning Orientation	Seeks opportunities for improvement	4	4,4	0,4	5	3,83	-1,17	4	4	0
	Accepts criticism	5	4,6	-0,4	4	3,33	-0,67	2	4,25	2,25
	Knows own strengths and limitations	4	4,4	0,4	5	3,83	-1,17	3	4,5	1,5
	Develops others	5	4,4	-0,6	4	3,67	-0,33	4	4,75	0,75
	Discusses strengths and weaknesses	5	4	-1	4	3,33	-0,67	4	4,5	0,5
	Encouraging	5	4,6	-0,4	4	3,5	-0,5	4	4,75	0,75

# APPENDIX N

## 360 DEGREE SURVEY RESULTS (PARTICIPANT 10)

Cluster	Theme	Sub-themes	P10 (self)	P10 (others)	P10 Deviation
Creating purpose and meaning	Defining Direction and Intent	Sets objectives and provides direction	5	3,8	-1,2
		High standards	4	4,2	0,2
		Considers the longer-term and bigger picture	4	3,6	-0,4
		Personal values guides actions and decisions	5	4,2	-0,8
		Hope and faith	5	4,2	-0,8
		Ethical and moral conduct	4	4,8	0,8
	Setting Goals and Objectives	Action and future orientated	4	3,6	-0,4
		Communicates expectations	5	4	-1
		Seeks alignment	4	4	0
		Ambitious but realistic	4	3,8	-0,2
		Shared understanding and decision making	4	3,8	-0,2
		Accountability (self and others)	4	4,4	0,4
	Creating Commitment	Inspiration and common purpose	5	4,2	-0,8
		Communication	4	4	0
		Buy-in and commitment	4	4	0
		Loyalty	4	3,8	-0,2
		Role model	4	4	0
		Walks the talk	4	4	0
Delivering results	Deciding and Taking Action	Principle driven	4	4,6	0,6
		Thinks about consequences	4	4,4	0,4
		Integrity, trustworthiness and transparency	4	4,4	0,4
		Trust and respect	5	4	-1
		Exercises self-control	4	4,2	0,2
		Consultative	4	4	0
	Reaching Agreement	Consensus is important	4	4,2	0,2
		Manages conflict	4	4,2	0,2
		Dignity of the other person is important	4	4,4	0,4

Leading and managing change	Coordinating Resources and Delivering Results	Constructive conversations	4	4,4	0,4	
		Seeks a compromise	4	4,4	0,4	
		Seeks alternatives	4	3,8	-0,2	
		Leverages relationships	5	4	-1	
		Hardworking	4	3,6	-0,4	
		Establishes functional communication	4	3,6	-0,4	
		Attentive to detail	4	3,8	-0,2	
		Resourcing	4	3,8	-0,2	
		Perseverance and endurance	5	4,4	-0,6	
	Engaging and relating	People Orientation	Demonstrates trust and respect	4	4,2	0,2
			Forgive and acceptance	5	4,4	-0,6
			Authenticity	4	4,6	0,6
			Humble and kind	4	4,4	0,4
			Inclusiveness	5	4	-1
			Recognition & reward	4	4,2	0,2
		Team Orientation	Builds effective teams	4	4	0
			Encourages collaboration	5	4,2	-0,8
			Democratic	4	4	0
			Shares information	4	3,8	-0,2
			Values others	4	3,8	-0,2
			Creates capacity	4	4	0
		Social Responsibility	Leads authentically	5	4,4	-0,6
			Does the right thing	4	4,4	0,4
			Considers own actions	4	4,2	0,2
			Considers the greater good	4	4,2	0,2
			Socially responsible	4	4,4	0,4
			Gives back to others	5	4,4	-0,6
Change Leadership	Efficiency and effectiveness	4	4,2	0,2		
	Sharing of ideas	5	4,2	-0,8		
	Optimistic outlook on life	5	4,4	-0,6		
	Challenges the status quo	4	4	0		



Customer and Stakeholder Orientation	Challenges non-productive practices	4	4,2	0,2
	Resilient and adaptable	5	4,2	-0,8
	Customer and stakeholders are important	4	4,4	0,4
	Satisfying relationships	5	4,4	-0,6
	Establishes understanding before acting	4	4	0
	A good listener	4	3,6	-0,4
	In service of others	5	3,8	-1,2
	Wants feedback	4	3,8	-0,2
Learning Orientation	Seeks opportunities for improvement	4	4	0
	Accepts criticism	5	3,4	-1,6
	Knows own strengths and limitations	4	4,4	0,4
	Develops others	4	4	0
	Discusses strengths and weaknesses	5	4,2	-0,8
	Encouraging	3	4,2	1,2